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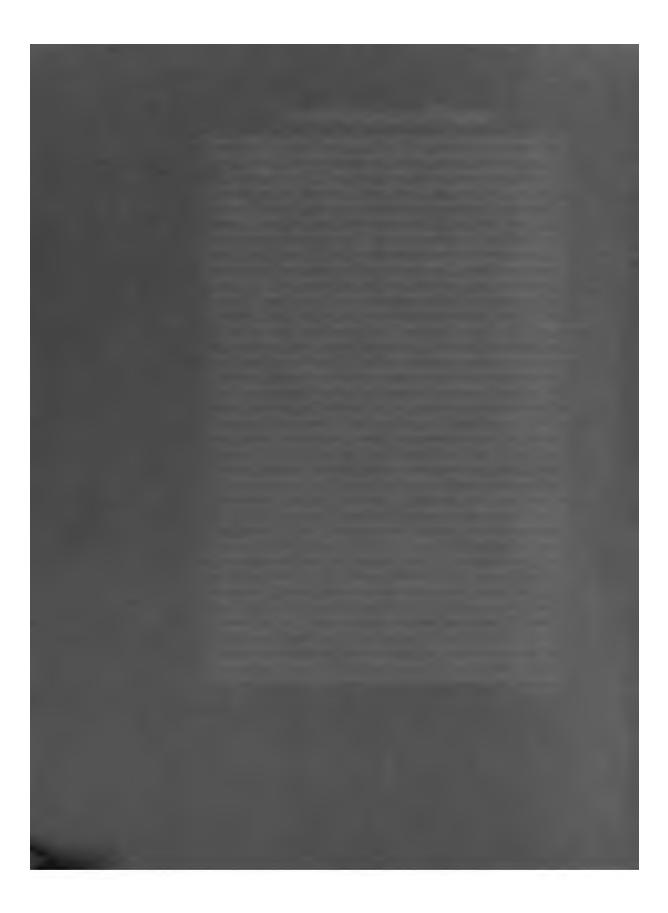
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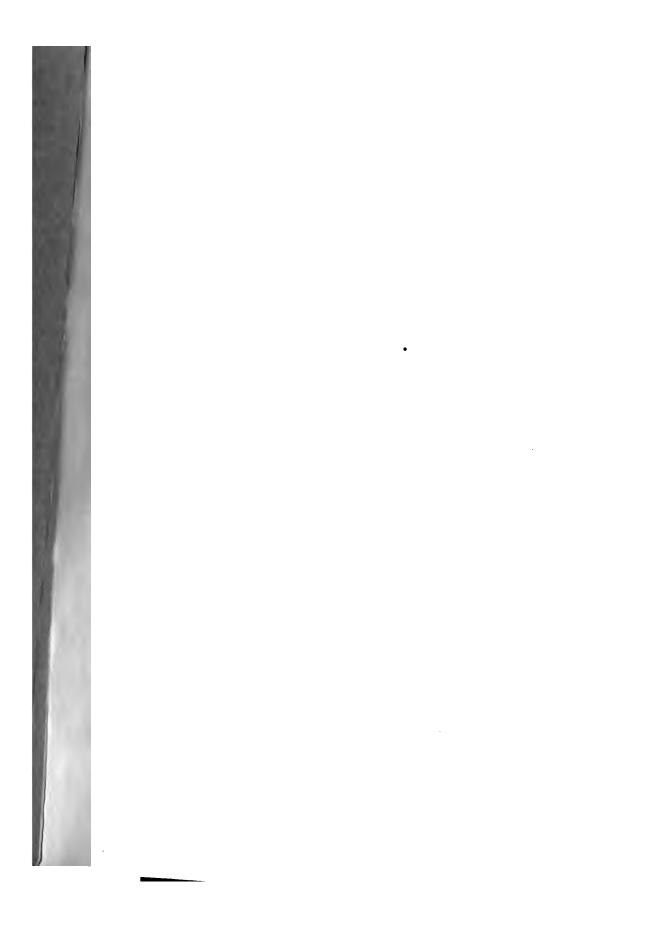
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THE

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THOMAS LODGE



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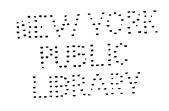
THOMAS LODGE

[1580-1623?]

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THE Famous, true and hi-

ftoricall life of *Robert* fecond Duke of Normandy, furnamed for his monstrous birth and behauiour, Robin the Diuell.

VV herein is contained his diffolute life in his youth,
his deuout reconcilement and vertues in his age:
Interlaced with many straunge and miraculous aduentures. Wherein are
both causes of profite, and
manie conceits of
pleasure.

By T. L. G.



Imprinted at London for N.L. and Iohn Bufbie, and are to be fold at the West dore of Paules. 1591.



To the worshipfull and true Mœcenas of learning, M. Thomas Smith, T. L. G. wisheth

all aboundance of worldly fortunes in this life, and the benefites of heavenly felicitie in the life to come.

Eeing in these our days, men rather seeke the increase of transitorie wealth, than the knowledge of deuine wisedome, preferring stuffed baggs, before studious bookes, their pounds, before precepts, loosing the true ritches of the minde, to leuell at the transitorie allure-

ments of this world, feeding fooles with figgs, and philosophers with floutes; I have among the multitudes of these men, made choice of your Worship for my Patron and Macenas, who of a farre more happy nature with Theodosius, honour Appian, and seeing learning almost suppressed with contempt, or discountenanced with neglest, have in this famous Citie (like a vertuous member of the same) begun to exile ignorance, to reviue artes: knowing Ladislaus reasons to be of force, that Citizens who are unlettered, are leffe than men, or rather (as Frederick the Emperour was wont to fay) manlike beaftes. Which vertuous indeuor of yours (worthie both your name and fortune) shall in time to come more advance you, than they who tooth and nayle labour to purchase lands, which ordinarily perish through their heires lauishnes. It is true fame which is gotten by vertue, & perfect vertue to maintaine learning; which is so kinde to those that seeke after it, that in all changes of fortune, in all miseries of this life, and casualties what somer, it prepareth the mind, & preuenteth mishaps. And least I among the poore Tirones of learning. who defire the increase therof with the most, though deserve therein with the least, should seeme to forget this especially and ingrasted vertue so admirably bestowed vpo your worship, I have thought good to prefent you with a rude and homely written history, which if with like regard you shall accept, as Alphonsus did the filly Satires of Philelphus, I doubt not but in short time to publish that under your name, which shall not only merit and deserve your acceptance, but also mightely profit all such as are studious in all sorts of learning. Till when, I most humbly commend me, desiring your Worship most earnefly to profecute your vertuous enterprises, beseeching God to prosper you in them and all other, to the advancement of Letters. From my Chamber 2. Maij. 1591.

> Your Worships to commaund, T. L. G.



To the curteous Reader what socuer.



Entlemen, I haue vppon the earnest request of fome my good friends, drawne out of the old and ancient antiquaries, the true life of *Robert* second Duke of *Normandie*, (surnamed for his

youthfull imperfections, Robin the Diuell) wherein I stand not so much on the termes, as the trueth, publishing as much as I have read, and not so much as they have written. The Loadstarres that directed me in my course, if they have colours and no counterfeit, doo me right to say they set down coulors without counterfeit: yet many things have happened in times past, incredible in our age, and in our age such things have falne out, as had our fathers knowne they had meruailed: It onely behoveth vs to applie all things that tend to good, to their end, which is vertue, and esteeme them; to intend all things that are bad, to their end, which is vice, and eschue them. So shall we in reading reape that sruit, that impossible things shall be referred to God, and possible ordered to our amends. Farewell.

T.L.G.



The famous, true, and historicall life of *Robert*, fecond Duke of *Normandie*.



N the populous and plentifull Dukedome of Normandie, (in times past called Neustria) at such time as PEPIN the Father of the great King CHARLEMAIGNE gouerned the flourishing Kingdome of Fraunce, AUBERT the first Duke of that Country, by some supposed to

be RON of Denmarke, began to fignorize in the fame about the yeare of our Lord 750. a Prince by nature affable, in nurture fortunate, as glorious for his Conquests, as gratious in his curtefies, enterprifing his attempts with METELLUS constancie, and finishing the same with ALEXANDERS fortune: who being in yeares youthfull, in person comlie, in discourse pleafant, in ritches mightie, was fought vnto by diuers Princes, who intended by inferting him into their linage, the better to affure themselves in their livelyhoodes. Among the rest, the worthie Duke of Burgundie wrought so earnestly, and perfwaded so effectually, that AUBERT at last accepted his faire fister YNDA or EDITHA for his wife, a Princesse in whome nature planted as much excellence, as amiablenesse, tempering the gifts of fortune and ye mind with fuch equabilitie, that her goods feemed great in respect of her goodnes, and her goodnes more great, in that she had goods: for as the mightie inun-

В

dations

dations of Nilus make the river more famous, so abilitie vnited with bountie, and a liberall hand with a mercifull hart, do greatly affift in causes of honor. These two princely cooples ordained by desteny to high desasters, though their affluence of riches promifed them felicitie, yet the influence of the heauens intimated their adversitie; for having great signories to bequeath, they had no heires to enioy, accompting this for their only crosse, that they were without children: many were their vowes, but to no anale; many their prayers, but to little purpose: if phisick might have made fruitfull, EDITHA had been a Mother; if great fumms could have purchast yong fonnes, AUBERT had been a Father. Seuen yeares and more lived they in this fort, the one carelesse of loves delight, the other comfortlesse in that she was barraine, till on a prefixed Saterday, when Nature had powred all her treasures on the earth, FLORA powdered all the medowes with flowres, when the louefick ZEPHIRUS foftly breathed, and the tender leaues fweetly bowed, when the funne played with the wave, & the wave dallyed with the funne, both enjoying an equal simpathy of folace, Duke AUBERT (who from his youth vpwarde was meruailously delighted in ve chase) accompanyed with his faire Duchesse, departed out of his Capitall Citie of Roan, to take his pastance in the Forrest. EDITHA (by deuine ordinance) was that day attired, as if she intended to wooe LUCINA to graunt a Sonne, and winne the Norman Duke to get a Sonne. Her hayre, in stead of gould to grace it, was goulden exceeding gould, more finer than the thrid wherewith ARACHNE wrought her loombe, more foster than the bed of Roses, wherein ye Morning playd with CEPHALUS. Bound it was after a carelesse manner, as if disdayning that so rare beauties should be imprisoned, but pleyted in such fort, as if Nature should make a laborinth for Loue Loue could not wish a sweeter laborinth. Midst euery pleight were certayne fpheares of Pearles and Diamonds, which with the excellencie of their purenesse, gaue no little grace to her havres perfection: her browes not fo hard as Iuorie, but more whiter, intermedled with some delicate vermilion, her eyes in puritie like the Carbunckle, lightning ye darkest thoughts in essect like the Loadstone, drawing the most indurate harts, concluding all passions in themselues, in that they were the rootes of passions: her cheekes like two orbes of rubies participating the whitenes of the Lillie, her lips resembling the Roses, being limits of more wonder than either toong can expresse, or eye behold. Oh how may men that surfet in conceit, expresse in pen! Suppose the attire answerable to the person, the person excéeding report, and in a word imagine Auberts happines, who might behold so faire, and enioy so faire, and looking on the outward persections, boldly auer this:

Quæ latent meliora puto.

In this fort both these Princes rode together, till such time as their traine had rowfed a mightie Hart, and vncoopled their howndes, when each one intentiuely followed the game, inforcing himselfe either to shewe his good horsemanship, or woodmanship, the rocks resounded with the cryes, the woods ecchoed at their clamours. In this fort spent they the morning, till about Noonesteede, when the Sunne was in the South, at that time shining in his greatest mightines, Au-BERT being attainted with heate, entered the thickest of the wood, hoping to obtaine some cold shelter, where he might rest himselfe for a while, and rid himselfe of his wearynes. But the further he walked, the more was his wonder, for on euery fide Nature had been fo prodigall of hir power, that the eye could not behold too much, nor the thought imagin fo much. Heere faw he a faire delicious brooke, recording mufick in his course, being christall in cleerenes, enuironed with faire Ceders fo orderly aranged, as Arte could not in more excellence exemplifie the effects of perfection. On that fide a closed Arbor beawtifyed with Roses, paued with Violets. on the top whereof, the byrds with melodious musick animated the flowres, and the flowres affifted by the Westerne B 2 coole

coole wyndes, feemed to daunce for delight, and to florish. Heere within for the felfesame occasion of refection, EDI-THA had withdrawne her selse, who in her solitarinesse, bethinking her selfe of her fortunes, her decaying beawtie, her detested barrainnesse, the lost labor of her husband, the last limmit of her happinesse, her impersection the period of hys pleafure, hys penfiuenesse the onely fruite of her impersection, in these tearmes bitterly bemoned her selfe, whilft AUBERT little suspecting her presence, yet willing to heare the fequell of her feminine complaint, closely shrowded himselfe neere the Arbor, whilst in this sort she desperatly complayned. O Nature, too naturall vnto some, but too negligent on my behalfe, who yeelding the basest tree his blossome, the tallest pine his apple, the weakest stalke his flowre, the wasted fielde his spring, hast bequeathed increase to all things, and bereaued me of increase: thou hast made mee faire, but vnsortunate, a Princesse, but impregnant, making me in defire as ritch as any, in defect as wretched as the most. Oh, hadst thou been as sauourable to mee as to the Lionesse, in bequeathing me one princely fonne, I might then have exclaimed on Destenie, if I had lost him, and not have disclaimed delight, in that I ever lack him. But thou art like the veruen (Nature) poyfon one wayes, and pleafure an other, feeding me with grapes in shewe lyke to DARIUS Vine, but not in substance, lyke those of Vermandois. Thou art a partiall mistresse, pleased in thy fecrecie, peremptorie in thy feueritie. blame I Nature, and accuse not Fortune s she is the mistresse of tyme, and the minister of tiranny, supplanting Nature in some things, and defert in all things. But why blame I Fortune, who is only active in mutabilities of estate, not in hidden causes of Nature. You are they (O Destenies) whome neyther teares may attaint, prayers perswade, vowes preuent, or sighes prouoke: you have made Nature a stepdame, ordayned Fortune my foe, and by your fecret influence, haue preuented my defired fauours.

Alas

Alas poore vnhappie Ladie, borne to neglect, bewitched with necessities, why liue I to bee a byword of the world for my barrainesses O my Soule, were Death as partiall, as thou impatient, he could not be so forward to destroy, as thou to dye. In this fort with many bitter sighes, she abruptlie finished, washing her louely visage with lukewarme teares, beating her amiable breasts with bitter strokes, till finally shee burst out into this finall outrage. Well you heauens, since you neglect me, I respect you not, if God vouchsase me no sonne, the Deuill send me one, so, though my woomb be wretched in bearing, yet happely I shall escape the scandale of vnsruitsulnes.

AUBERT not able to endure any longer to heare her lament, brake off her impious discourse by his vnexpected presence, where beholding his beloued EDITHA bathed in teares, subdued with sighes, and blushing for that she was bewrayed, he thus began to comfort her.

Ah my EDITHA, the Creature must not warre with the Creator, nor expostulate vnkindnesse with God, who bestoweth mercies for good deferts, and miseries for neglect of duetie, he is not tyed to our will, but we ordered by his power, fooner fauouring those by whome hee is feared, than fuch who would force Destenie, which will not be defrauded. What though my Princesse thou art Childlesse, yet art thou not comfortlesse? What though as yet dispossessed of a Sonne, yet not disappointed of thy hope? The Trees that are longest in growth, are fastest in roote, where as Flowres have but their mornings flourish, and their euenings funerall. Thou art yet yong, and meete for increase. faire and fit for fancie, ordained before thou be a Matron, to become a Mother. Frollick EDITHA, me thincks I fee a Babe fucking at these breastes, an Infant dallying in this bosome, and a Sonne, who shall pay thee with as many fmiles, as thou hast been pained with millions of fighes: fo faying, he sweetlie embraced her, and finding a fit oportunitie wherein both he and she might communicate their

fancies, he dried vp the teares from her eyes with his kisses, and foulding his armes about her necke, left such a pledge with her of her most desired pleasure, that as the most Historiographers auerre, hee in that place begat her with childe. After many their delicious encounteries, and interchaunge of affections, they both of them arose and went to horse, and were no sooner issued fro the thicket, but they met with their whole traine, who presented the Duke and Dutches with the pray they had taken, which kind couple in returning homewards with privile smiles discovered their pleasant passimes. The Duke reioycing to see his Princesse merrie, EDITHA ioysull in that she hoped to be a mother.

How Aubert by the commandement of Pepin King of Fraunce, was vpon his returne sent to warre in the ayde of the Loraynes against the Vermandois, and how at his returne from the warre, Robert his sonne was borne, who for his villanies was surnamed the Diuell.

O fooner was AUBERT returned to his Court, but certaine messengers faluted him with letters of credence from King PEPIN, crauing his ayde in the behalfe of the Loraynes against Vermandoies. The noble Duke being naturally inclined to famous exploites, not effeminate pleasures, reioyced at this occasion, and taking kinde leave of his Dutchesse, he leuied his men at armes, marching by long iornies fo speedilie, till at last he arrived where both the battailes were pitched in fight of one another, his present affiftance encreased the hope of the Loragnes, and ruinated the hearts of the Vermandoies, who thet night dislodged themfelues in fecret, feeking all occasions of delay, whereby they might either weaken their enemie, or strengthen their armie. Fiue moneths and more dallied they the time with light skirmishes, wherein Fortune now smiled on the one part, now laughed on the other, but AUBERT who detested delaies, and by their protraction suspected their policie, so incessantly incensed

fecond Duke of Normandy.

cenfed the armie of the Loraynes, that finally they disolved either to decide the controuersie in fight, or die in the enterprise: fo that following ye Vermandoies, into what place foeuer they withdrewe themselues, at last they inclosed the Enemie in a faire plaine encompassed with high hills, where was neither hope of flight, nor expectation of delay, whereupon both the aduerfarie hoafts vpon a prefixed day encountered, where the Loraynes had the victorie, losing onely sixe hundred men in the battaile, and the Vermandoies, beside those that were taken prisoners, lost the flower of their Nobilitie, beside nine thoufand Commoners who fell in that fight. But AUBERTS courage was of no small expectation in this encounterie, for with his owne hand he flewe the Generall on the adverse partie, and renting the Colours from the staffe, trampled it vnder the feete of his horse in contempt of his maligners. The Loraines in this fort being Lords, after they had raunsomed their prifoners, and concluded their peace, returned to their countries, and AUBERT no lesse inriched than honoured, returned to his Citie of Roan, where discharging his traine of Souldiers, hee intended his accustomed pleasures.

But EDITHA during the absence of her husband, was so fortunate and fruitfull after their last intercourse, that she increafed daylie, and at last the quickning babe in her wombe, depriued her of all her wonted suspect: but at such time as ye Duke was returned, and the appoynted time of her deliuerie expected, the heavens intimating fome prodigious fequell, were afflicted with continuall thunders, the earth shooke as if amazed at Nature, the lightnings flashed with great furie, and midst all these Commotions EDITHA was brought a bed of a sonne, who by his fathers ordinance was in great pompe carried to the Church of S. OWENS in Roan, and christened by the name of ROBERT. This infant in his swathing cloutes, gaue certaine testimonie of his future outrages, for being borne beyond the custome of nature with all his teeth, according to the opinion of the Historiographers, was inchaunted, for in stead of drawing nutriment from his Nurse, hee bit off her nipples,

nipples, and being kiffed in the cradle by the Ladie of Sanfernes, hee bit off her nofe; in his foode he was rauenous; in his fashions & behaviour rigorous; in stead of his infantly cries, vfed feuere fmiles, planting in his parents more occasion of fuspition, than cause of hope. At seauen yeares of age his mother diligently intending his amendes, fought out a man of good life and great learning, who might instruct him in the feare of GOD, and resolue him in the secrets of Arts, she accompanied him with his equalles in birth, his companions in studie, leaving no meanes vnsought to reclaime him, nor perfwasions vnapplied to reforme him: but as the Oke sooner breaketh than boweth, and the Sallowe being bowed in the twig is crooked in the tree: fo ROBERT by nature inclined to \[\] vice, coulde in no wife bee induced by aduice; hee was in wit pregnant, but applied the fame to loofenes, reioycing as much at diuelishnes as other in their doctrine; in reading the Poets he despised the precepts of worth, and delighted in the poems of wantounes; hee was eloquent, but in impietie; diligent, but in mischiese, having nothing in more estimate than murther, flying nothing more earnestly than modestie: and in regard of this his intemperance, it was by some supposed that his mother at fuch time as he was begotten was inchaunted; each one feeing his inclination fled him as a Serpent, his equals he banished from him with buffetings, his elders with reuilings, having neither feare of God nor regarde of godlines. If his mother wept to see his wretchednesse, he became more wicked: if AUBERT fought to reconcile him with good counsailes, he laboured the more to defile himselfe with larcenies and cruelties, yea fuch and fo many were his mischieses. that it was wondered at, yt the earth did not fink vnder him in respect of his vngratiousnesse, no one of his fellowes escaped from him vnwounded. Hearing his Tutor one day discourfing vpon the nature of Cicuta, he gave diligent attention to his doctrine, and finding out the simple, he prepared the same according as hee was instructed, and presented it to his masters sonne a childe of rare towardnesse, who no sooner tasted thereof.

thereof, but with vehement and bitter agonies gaue vp the ghost: the father wonderfully astonished at this action, and inquiring the cause of him with many pitifull bemonings, he receaued this answer.

Master (sayd he) I have but put in practise that which you haue taught me in precept, and fince I find you a man of fuch credite, I will boldly write vnder your lesson probatum est: he was naturally inclined to intort all good principles of Philofophy, and to apply the earnest secrets of antiquitie to notable insolencie; hee dissembled most holines when hee was irreligious, supposing it vertue to inuent sinne, and shame to be ignorant in finne: his prouident Tutor knowing (as the Prouerbe runneth) the Tree by his fruite, the Lyon by his naile, and the Crocadile by his teare, knowing by daylie experience that too much impunitie is the cause of too much impietie, that it is easier to stop the river in the spring, than withstand it in the streame, that the Lyon restrayned being a whelpe, is tractable in his greatest yeares; that Custome was a meane, if not to fubdue, yet to alter Nature, thought good by crueltie to correct that, which by lenitie hee could not confound: for which cause seeing that gentle admonition preuailed nothing, he exchanged his strict perswasions to sterne lookes, his found rudiments to sharp rigor, hoping to recouer that by displing, which he could not reforme by discipline. But as their labour is frustrate who seeke to bring Caucasus into a plaine, to bereaue India of gems, Candia of oyles, Cochim of pepper, or Hibla of honey: fo where the vnreformable worke of Nature is grounded in peremptorie wickednesse, it is impossible either to destroy or disanull the effects thereof, according to the opinion of the Poet:

Naturam expellas furca licet vfq. recurrit.

For, giving him ordinarie correction at one time for an erronious offence which he had committed, in stead of submission and acknowledgement of his misdededs, he intentively imployed himselfe to murther, and finding his Maister one day asseepe, he privily tooke his penknife and cut his throate,

fmiling-

fmilingly concluding his impietie in this fort.

Ille mihi feriendus aper.

But as they that paint the Image of VENUS shaddowe her excellence, by depicturing her backe parts, pretending either a secret infinuation of their owne admiration, or her mightines; so in laying these loose colours of ROBINS misgouernance, I rather inforce wounder in my selfe to write them, than credite with those that shall reade them, who conversing and daylie reading the *Norman* antiquaries, shall finde farre more of his youthly insolence, than is here set downe, every way beyond beleese, yet no way differing from the trueth.

How Duke Aubert and Editha called Robert their sonne to the Court, where by his mothers perswasion he was admitted to the Order of Knighthood.

'He rumour of the yong Princes outrages were no fooner fpred throughout the Court, but AUBERT heauelie agréeued at his fonnes misdeedes, and EDITHA becomming welny desperate of his amends, with heavie hearts called the yong man to their prefence, where the olde man shewing the seueritie of a Prince in his lookes, but the sinceritie of a father in his laments, began in this manner to schoole his fonne, whilst EDITHA was wholly given ouer to forrow. Vngracious and vngodly yong man (fayd he) who in thy cradle portendest thy future indiscretion, and in the ripenes of thine age shewest the rashnes of thy nature, that makest my title of fignorie, thy priviledge of finne, and my lawe, the occasion of thy loofenes: Is this thy reward for thy mothers care? thy care for thy fathers comfort, to exempt thy felfe of all grace, to exemplifie in mee all griefe. Ahlas haples Prince that I am, reduced to al extreames, should I punish thee according to thy finne, I should deprive my felfe of mine onely solace, and in not punishing thy murthers, I am as it were agent in thy massacres. Oh vaine youth, if thy studies were answerable to thy estate, and thy wisedome equall to thy wit, thou mightst

fecond Duke of Normandy.

mightst perceaue that thy desaster is the desolation of this Estate, and the more my people hope of succession, so much they feare thy fatall confusion. The Cockatrice killed in the shell, quelleth not being a Serpent: the Tyger tamed being a whelpe, teareth not being growne great; and were there hope to restraine thee beeing young, there were some better hope of regarde in thine age. But as SEMYRAMIS miraculous birth, shewed her meruailous buriall; so thy vnreuerent behaviours in these yeares, are very Oracles of thy tyrannies in time to come, so that reason councelleth me rather to cut thee off in the twig, than indure thee in the tree. Oh curfed youth, I fee by thy carelesse smiles, the contempt of my counfailes, and woe bee to the time that I begat thee, fince wilfull ignorance doth so much beguile thee: but stay thy hand, or loofe thy head, trouble me no more with fuch complaints, leaft I cut thee short in thy complots; and since thou art negligent of my rudiments, affure thy felfe I will be vnnaturall in my reuenge. After he had expostulated with him in this manner, he fodainly departed, and entered his privie Closet, where as he fat so amazed with griefe, and amated at his vngracioufnesse, as had not EDITHA followed him, and with amiable perfwasions, animated him with hope, he had furely in that extafie miserably ended his old yeares. But ROBERT in stead of repenting his offences, began to renewe his follies, quarrelling with his fathers guard, in fuch maner, that euery man knowing his natural inclination, fled his companie as being a monster among men. If any grave olde man came néere him attempting to counfaile him, after hee pretended fome diligent attention for a while, he fodainly tooke out his knife, and cut of his beard: fatisfying the partie wronged with this Ironicall reason:

Quæ superflua sunt, abscindenda sunt.

Whilest in this manner he misgouerned himselse among the Courtiers, EDITHA was not vnbusied in the Closet, but so laboured her husband by intreaties and teares, that (since Robert her sonne was about 21. yeares of age, and able to beare C 2 armss)

armes) he at last cosented to grant him the Order of Knighthood, alleaging these reasons, that honours are the spurres of vertue, and natures that are forward in wickednesse, by conuersing with the vertuous are reformed; nought lest she vn-sought that might infinuate, nothing vnreported that could perswade. To bee breefe, the prefixed day of his Knighthood was appoynted, & his armes were deliuered him: the Nobles of the Countrie were assembled, the Ladies were orderly enuited: neither did Aubert spare any cost to shewe his magniscence, or EDITHA any counsailes to reforme ROBERTS mind, but calling him apart into her privile Chamber, she began in this manner to aduise him.

If my fecret complaints (thou finfull yong man) had not more effect to mittigate the heavens, than to moove thee, I would drie them vp and defie thee, but fince they are pitious and respect prayers, I will weepe for thee to winne them to thee, in hope they will be as fauourable in mercie, as I am forward in moane: Oh more obstinate than the Northern wind, more indurate than ye hard Marble, more cruell than ye Libian Lyonesse, more peruerse than ye Lidian tyrant; thou hast open eares to conceaue mischiefe, but a dull heart to consider of modeftic, I fee thy repyning lookes, thy reprouable leudnes, thou despisest to heare my prayers, or harbor my precepts. Ah Ro-BIN. hath the care of obedience no force, the credite of a mother no fauour, or art thou proude to see me wofull, or pleased to feeke out my wretchednesse? Thou knowest that by nature thou art néere me, that thy follie is my fall, thy vaine deedes, my very vndoing: if then thou have care of my life, yeeld fome respect vnto my lessons; thou art now stept in yeares, & hast iudgement to discerne errors, now call thy felse home, and record thine olde wickednesse, amende thy life, meditate on thy loosenes, cast a reyne on thy nature, conceit the reason of nurture, better is a meane life in vertue, than an high estate in vice: Hast thou offended in thy youth? the misdeede is ordinarie: Wilt thou amend in age? oh the action is honorable: I coniure thee my sonne by these deuout teares, by these deuote

fecond Duke of Normandy.

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the

uote intreates, by the name of thy mother, by the necessitie of obedience, to exchange the excesse to mediocritie: the murther to modeftie, thy vntowardnesse to staiednesse, and prepare thy felfe to accept the Order of Knighthood which thy father will bestowe on thee on to morrowe day, being the feast of the natiuitie of S. IOHN BAPTIST, for armes I will furnish thee, for attendants I will fend them thee, onely prepare thy felfe prefently to watch in the Abbey of S. PETERS, (at this day called S. OWENS in *Roan*) and bethinke thee fo to behaue thy felfe, that thy father may have comfort and I content.

ROBERT by some natural instinct being attainted by these feminine complaints, and friendly perswasions, seemed in fome fort to relent, and fuffered his mother to arme him, and with some attendants departed to the Abbey to performe his vigill. But when all were departed, and he left alone, and LU-CINA cléerelie smiling on the candles of the night, gan beautifie with her sparkling brightnesse the diffused darkenesse of the Center, ROBERT more vigilant in vilanie, than valiant in vertue, fodainly iffued out of the Church, and fecretly stealing into the Suburbes, trauailed a whole league into the fields, féeking some subject whereon to execute his preteded injurie: at last he arrived at a Nunnerie distant one league from Roan, at this day called Le salle de damoiselles, where he entered, and calling the Lady Abbesse before him, he commanded and coniured her in such fort by threatnings, that she brought all her vong Nunnes before him, and those that were bed ridden hee made them bee brought, then immodeftly stripping them naked, he made choyce of the faireft, a virgin of mightie conftancie, who being wholy addicted to Chastitie, and seeing his naturall churlishnesse, by all meanes possible sought to divert that by humble fuite, which he had contriued to effect in horrible fecrecie: But hée whose heart was rather hardened than mollified by perswasions, in steade of tendering her complayntes to are off her attyre, and dragged her by the heare of the head into a shady Wood néere adioyning. It would have made a flintie hart to flow with teares to fee C_3

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the miserable mayden, her comely locks shadowing her naked limmes, how lifting vp her delicate hands to the heauens, and powring foorth delicious teares on her beating bosome, she implored helpe, she complayned her harmes, how she resisted euen in conquest, & séemed loth to suffer that she must néedly suffer. But the cruell caitisse, carelesse of God, forgetfull of goodnes, giuen ouer to sinne, made subject to shame, neyther moued by intreaties, nor allured to truce, wretchedly deslowed her, and hearing how incessantly she called for mercie at his hands, and exposulated for reuenge with the heauens, he cut off both her papps, through the agonic whereof, the gentle religious Lady gaue vp the ghost.

The bloudfucking wretch having in this fort fatisfied his lewd lust, embrued in the purple drops of the murthered Lady, hastely returned to the Citie, imploying all his labours and studie, how to inuent new lamentable stratagems: no fooner did the mornings roseate coatch beawtifie the East with vermelion rednesse, and the faire breathing Steeds of the Sunne mount aboue the bosome of OCEANUS, but each noble peere apparrailed in ritch attire, his horffe trapped with costly caparisons, attended before the Pallace gate, till the Duke should issue to feruice, great was the solemnitie that day throughout the Citie. The Ladyes were glorious in their attires, the louers gorgeous in their trayne, there wanted nothing that might delight the eye, or content the eare. Among the rest, ROBERT by his Mothers appointmet was armed, & ritchly apparrayled anew, & after his Father, with the rest of his Nobilitie, had heard Masse in the Minster, by generall appointment he was fent for by the best Nobles of the land, who certifying him of his Fathers pleasure, and how he attended his comming, he answered, that he was a hungry, and wanted his breakfast, & that he would not loose the same for tenne of the best Knighthoods in all Normandy. Long trauaile, and much perswasion vsed these princely Nobles to perswade him thence, till at last bringing him into the prefence of his Father, he had with all folemnitie the accolade, and

and was commanded to knéele downe to receiue the order of Knighthoode, at such time as his Father listed vp the sword to performe the rest of the Ceremonie, he ioyfully rose vp, and drew his weapons, and had not some more aduised stayed his hand, he had assuredly slayne his Father. A certain enoble man offering the Spurre, he answered him ridiculously in this sort.

Non fum tantus ceffator vt calcaribus indigeam.

In these vndecent and disorderly demeanors, this vnhappy yong man spent the florishing time of his yeares, having neyther regard of person, nor respect of place. At the Triumph, his desire was rather to drive his horse into the throng, whereby he might tread men downe, than breake his launce against his adversarie in the open listes, such is ye corruption of mans nature without the especiall assistance of the almighty. But least through tediousnesses I detayne you in reporting his Fathers perswasions, his Mothers precepts, the Nobles counsayles, the Ladyes curtesies, I will heare leave off to speake of the Triumphs, returning to speake of his manner of life, after he had received the honor of Knighthoode.

How Robert the Deuil tooke the strong Castel of Turnigue which his Father had builded in defence of his estate, and of certague of his riots he made against some of the inhabitants of the Countrey.

HE strong Castell of Tornide, (that very Turnique that flourisheth at this day) not only for the serenitie of the aire, and the amenitie of the countrey: among all the especial houlds of Normandy as held in most accompt, but also is best defenced. This strong Castell and Fort was first builded by Aubert against theinuasions of the Brittons, where he reposed his greatest warlike prouitions, and the most part of his Treasurie, and was afterward ceased vpon by this vnhappy Robert his sonne, who gathering together the most part of all the dissolute persons of the countrey, kept this strong

strong place for many yeares, spoyling the inhabitants round about, burning their houses, rauishing their wives, and committing fuch murthers, as it was imagined, that Nature had ordayned him and his wicked crew, for the only monsters of his time: and as a little brooke affifted by land waters, and low grounded, extendeth it selfe at last to a huge River, so this riotous company at the first excéeding not the number of 30. grew at last to a multitude of murtherers, theeues, patricides, & fratricides, fo that he who had committed any capitall offence in the countrey, inferted himselfe into the number of ROBERTS followers, who becomming about 4000. ftrong, made all the neighbours round about them amazed at their mischiefes: neither had they regard of age, or religion, or respect of nation or alliaunce, but what so best pleafed their appetite, or most appealed their auarice, all that was facred in their censure, and lawfull in their lewdnesse. were the cries of haplesse Mothers, whose babes were murthered in their bosomes: many the teares of tender Damfailes, inforced in their floure of youth: many the poore, whose small possessions were rauished by the iniuries of the mightie, whilft ROBERT fitting aloft as the head of Confusion, furfetting in his excesse, accompted riot for righteousnesse, his dronkards for his diuines, his murtherers for his mates, his blasphemers for his boord companions. Oh the horror and confusion of those times, where iniquitie was held for equitie, and diuelishnes accompted desert. In religious houses this Deuill of a man, and diuelish man, in stead of reuerencing the learned, rid them of their lives; for at Ambois he entered a Monastery of Minorites, and cutting off the fatest Friers heads, he pitched them vpon powles, causing the veriest knaue to carrie the crosse, and the rest apparrelled in Coapes, to tune a diuelish Dirge of impietie. From others he tooke away by violence their ritches, faying as IULIAN the Apostata did after him, that ritches did hinder them from the enterance into the Kingdome of Heauen. Those of his travne who were most tirannous, he most highly rewarded, and such as did sweare most, might spend most. Great were the clamours of the poore, the cryes of the oppressed, the complaints of the fatherlesse, the weepings of the widdowes, the father for his child, the child for his father, the mother for her fonne, the fonne for his mother.

Nec quicquam nist vulnus erat, cruor vndige manat.

In an Abbey néere to Liffeux he entered and flew all the Monks, in that they would not shew their treasures, and finding foure Pilgrimes knéeling at a Crosse, he cut off their heads, faying, they could neuer dye in better mindes. Meeting with the Bishop of Caen ritchly mounted vpon a Moyle, attired in his ritchest furniture, he dismounted him, saying, he referued that beaft to a better vse than that a beaft should bestride it. Such and so many were his vnworthy attempts, without all expectation of amendment.

Of the horrible murther which Robert the Deuill committed vppon the Lord of Beaumount.

> Here dwelled at that time, wherein ROBIN furnamed THE DEUILL accustomed to exercise these This detestable iniuries, a noble Norman Gentleman, furnamed for his fayre Castell sake the Lorde of Beaumount, neere to Turingue.

This Gentleman had taken to Wife the daughter of the Countie GOURDON, a Gentlewoman of inestimable beawtie, who after her espousals, being conducted with great solemnitie to her husbands Castell, was by ROBINS espialls surprised in the way, and being bound both her selfe and her husband, was brought to the haplesse mansion of this wretched murtherer, where the difordinate tyrant beholding the beawtie of the Ladie, her yong yeares, her faire face, he first imprisoned her husband in the dungeon of the Castell, and burning in disordinate desire, sought all meanes possible to perswade her vnto lewdnes: but she neyther respecting life, or expecting libertie, and carelesse of her harmes, in regard \mathbf{D}

of her honor, in stead of dalliance, accused him of diuelishnes, and tempering her sweete lookes with a blushing seueritie, she reproued him in this fort.

Whereat aimest thou so much thou vngracious tirants if to bereaue me of mine honour, thou art impious: if to rid me of my life, I am pleased: for one of these extreames must I expect of one so insolent. The Crane and Kite agree not, and yet Birds: the Swordfish, and Whale, are at enmitie, and vet Fishes: SATURNE, and VENUS, accord not, and vet Planets: neyther may the vicious agree with the vertuous, although both be reasonable creatures. Oh Prince, I detest thy course, I lament thy inconstancie, to see the hope of Normandy, the ruine of Normandy: if libertie haue so great prerogatiue with thee, to murther at thy pleasure, to rauish as thou likest, go rid thy Father of his right, who may better fuffer, in that he brought vp fuch a plague, and leave vs poore innocents, who descrue no punishment. My Lord and I are coupled by loue, counited by vertue, allyed by holie Matrimonie, and wilt thou feuer those whome God hath coupled § no cruell man, though thou prefume to separate bodies, thou hast no portion of our Soules: though thou tyrannize ouer our lives, thou art no maister of our loves: come, practife thy crueltie: I fee thine eyes fwolne with fenfualitie: I fee thy hands trembling to attempt: I marke each lineament of nature, combating in it felfe, till thou hast exercised thy tirannie: but stay not, if I must be excrutiate, martir me: if thou wilt furfet on blood, glut thy felfe, for my body (vngratious man) whilft these hands serue to wrastle, and limmes vouchsafe to refift thee, thou shalt not defile it; and if inhumanitie exceedes fo farre in thee, as thou intendest lust to the vtte-'raunce, assure thy selfe, my incessant complaints shall so sollicite the heavens, that fooner shall they dissolve to nothing, before I differre to cursse the. But (partiall and peruerse young Prince) this maketh thine iniustice more manifest, in that thou punishest my husband, who have deserved no daunger, and differrest to reuenge thee on her, whose too fayre

fecond Duke of Normandy. 10

fayre lookes haue bereft thee of thy fenses: oh suffer him to depart in peace, and detaine me in penurie: let not the innocent be helde for nocent, nor such as haue not wronged thee, suffer wrong by thee: Lo, I assist this last prayer with pittifull teares, thys humble suite with bitter sighes: oh be thou pliant in this, though peremptorie in all other things.

These her lamentations accompanyed she with such mouing passions, as if her soule intended whatsoeuer her bodie had enacted, and lyke a weake Champion, entering the Listes with a cruell warriour, seemeth forward to refift, though feeble to reuenge: fo this noble daughter of the Countie GOURDON though she sawe no meanes to ouerpresse her enemye, yet in what she might, she indeuoured to refist him, but ROBERT lyke an vnmeasurable rock, grounded in the Ocean with inremouable power, refisted all the showers of her teares, and stormes of her sighes, seeming rather more seueare after her complaints, than before he was resolute; and calling foorth her husband, in the presence of his new espoused Bride (who being bound, could no wayes affift hym but with her couragious comforts) hee caused his limmes peecemeale to bee chopped off, and twixt euery torment, continually laboured eyther to perfwade the Ladie to loue, or her husband to commaund her to lust. But the young Gentleman feeling the torments insufferable, and fearing his toongs default, bit off the fame, depriving the cruell ravisher the meanes of further hope, and his Wife occasion of hazarding her honour. Which when the tyrannous Prince perceyued, he increafed his cruelties: in midst of which extremitie fayre EMINE (for so was the Ladie called) cryed out in this fort to her husband: Ah BEOMOND, the Conquest is welny finished, and loofing thy lyfe, thou hast purchased thy immortalitie. Be bolde noble young man, the deuine spirit shall florish, when this earthly drosse shall vanish: and though wee are separated on earth, we shall be vnited in the hea-D 2 uen.

uen. Oh condigne merit of thine soh kinde token of thy loue sthou hast supplyed my weakenesse by thy constancie, and having attayned the goale of griese, thou art even now entering the gates of glory. Oh blessed Soule, if devine eyes may brooke impieties, stay and behold my stayednesse; whose tormentes, were they farre more then my BEAMONDS, can be nothing, so I preserve my selse inviolate. ROBERT like an enraged Lion, given over to rage and murther, having shortned the dayes of the husband, began now to attempt the wise, and whilst his cursed crew animated and egged him on, seeing no meanes possible to accomplish his loose and vnbridled lust, he sheathed his sword in her entralls, who mildly giving vp the ghost, suffered her death with more then manly courage.

How Aubert understanding of the rebellious outrages of his sonne, after some messages, caused free pardon to be proclaimed for those who should deprive him of his life.

He noyse of these notorious cruelties were no sooner bruited in the eares of AUBERT, but he picked out certaine of his chosen Counsayle, and sent them vnto Turingue, commaunding them by kinde perswasions or pollicies to bring him to his presence, who so far foorth indeuored themselues on the way, thinking to accomplish their Princes commaund, that they arrived at the Castell, where after certaine counsailes debated on both parts, ROBERT vtterly denied obeisance, saying, that his Father was but the shadow of gouernance, himselfe the substance, the one more fitter for his beades, than a battaile, himselfe as nimble at a lasse, as in the liftes: he shewed them his treasuries stored with wealth, his vaults full of wynes, his halles full of cutthroates, his chambers full of concubines, and in flead of rewards which are bestowed on the messengers of Princes, he gaue each of them a halter, swearing vnto them, that whosoeuer hereafter durst come and trouble him from the dotard his father should die the death.

With this vngodly answere and grosse intertainment, the messengers returned to AUBERT, who having the gates of his pallace peftered with the troopes of fuch as were injured, cast off the wonted semblance of a deare father, and presented himselfe like a seuere Iudge, causing it to bee proclaimed thorowout his Dominions, that whofoeuer could bring him the head of ROBERT his sonne, shoulde have pardon for the déede, and a rewarde for his labour. But see the constant hearts of faithfull subjects, they rather endured domage, than fought his death; rather supplied his lackes, than sought his life: It was lamentable to behold how the Princes Court was exchanged to the Pallace of care; how in stead of recreation, he fought desolation, loathing his life, longing for death: EDI-THA like the picture of dispaire, closed her selfe in her Chamber, nought was heard but moane in stead of melodie, forrowe in lieu of follace, complaint in place of pompe: but with haples ROBERT it fared farre otherwise, for no sooner heard he of his fathers decrée, but he animated his ministers to more malice: in stead of quailing, he fell to quaffing; of dread, he followed delight, leauing no meanes vnattempted whereby he might glorie in his vngodlines, there was no free passage to any citie, the Merchants were beaten and their goods taken from them, the Market wives spoyled, and their victualls bereft them, so that this flourishing Dukedome seemed almost decayed. Among the rest, a braue Courtier, sonne to the Duke of Constances, having a merueilous delight in the Chace, was ordinarily accustomed to sport himselfe in the Woods néere adioyning the Castle of *Turingue*, and one vnfortunate day it was wherein it befell yt he was bufily following his game, at fuch time as ROBIN ye Diuell with his crew of cutthrotes difported himselfe in that Forrest likewise, the cries of ye hounds were heard on both fides, ye games were interchangably folowed, & by vnluckie miffortune it so fell out, yt the Huntsmē on both parts fell at debate, and fo long time fought it out, till both the Princes incountered one another in the hottest of the furie: Prince ROBERT being naturally harebraind, and careles

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of equitic, feeing how some of his men were wounded, drewe his fword whileft the yong toward Gentleman on the other fide rated his feruants, and humbly offered fatisfaction for iniuries: but ROBIN in steade of requiting him with the like courtefie, cut his head from his shoulders, and mangling the fame hung it about the necke of the chiefest Huntsman, and fent it as a prefent to his father; fo returning with his followers from out the Forrest, he entered his Castle, smiling pleasantly at his finfull practife. The yong Princes seruants gathering vp the mangled members of their dead Master, layed them vppon his horse, and with many pitifull lamentations brought the same to their Duke and Master, who lay not farre thence at the Castle of Constances, who beholding that dreadfull spectacle, in stead of fatherly cries and fruitlesse complaints, hee hammered vppon reuenge, and arming himfelfe at affaye, hee gathered together fower thousand men at armes the most appropued and valiant of all his signorie, and affembling them together before they were readie to march, he with stearne visage presented before their eyes the murthered bodie of his onely fonne, and with a grauitie accompanied with remorfe, he burst out into this vehement exhortation.

Behold here a spectacle my friends and sellowe Souldiers, a ruthfull spectacle for the father, a remorsefull despight of you my subjects, not enterprised by a stranger, who was prouoked by injurie, but attempted by our néere neighbour, who was rather honoured than harmed, and before GOD what greater wickednesses what more impietie? If murther bée vnpunished among our selues; if those who should desend vs shall offend vs; if the priviledge of a father shall outcountenance all faith, why mistrust wee not one another? why murther wee not one another? why rob we not one another? If selse same securitie awaight the disobedient as the obedient, let vs cast off this communitie, despise sources neither a man may be Lord of his owne goods, nor the sather affured of his owne sonne, nor the subject in safetie of his own life. Among the *Persians* robberie was repayed with death,

oh my vnhappie Countrie, here murther is wincked at with remission! In Lacedemon the Prince might be impleaded by lawe, but in Normandy we are spoiled by our Prince beyond lawe. But why stand I ripping vp the ruthfull discourse of many mischiefes? where this one iniurie sufficeth to incense vs, behold this haples yong mā flaine in ye prime of his yeres, murthered in the hart of his Countrie, flaine by the hand of ROBERT heire of *Normandy*, fee how his bléeding wounds ftirre vp reuenge, me thinkes I heare his groaning ghost exclayming on me his father for reuenge, crying out vnto vou my subjects for reuenge, whom I beséech as a father, & commaund as a Gouernour to take pitie of these old yeares, your owne Lord liues to partake this common iniuric with me. Me thinkes I see in your eyes some teares of remorfe; but drie them vp my subjects, it is bloud that must requite bloud. and reuenge that must repay iniurie. If you leave me in my attempt I will profecute it; if you followe me and dye with me, you shewe your obedience, you shewe your courage, you shewe your loue, you shewe your loyaltie, you shall be déere to your Lord, who will dye for your fafeties: let the resolute therefore sweare reuenge on their swords, wee haue AUBERTS warrant for our fafetie, wee haue rewardes prefixed for our warfare, followe me therefore and let vs finde out the miscreant who hath spoyled vs, and either dye or rid the worlde of this murtherer. After hee had discoursed in this manner, the whole affemblie fwore to followe him to the death, so that each one of least expectation inforced himselfe to bee most for-The Duke caused the bodie of his sonne to bee borne out of fight, and entombed with a rich and fumptuous funerall, and priuilie marching by night, he layd his me in ambush in the Wood neere adjoyning the Castle of Turingue, waighting the approach of the morning, at which time he affuredly hoped to affwage his displeasure.

The

The bloodic and cruell battaile fought betweene the Duke of Constances and Robert the Diuell and his traine, and what thereupon infued.

S foone as the watchfull morning had opened her purple gates in the East, and discouered her pallaces full of Roses, and the Sunne adorned with a wreath of Chrisolites, began to shake his deawie lockes lately washed in the baine of Eurotas, ROBIN furnamed the Diuell called vp his companie of rakehels and commanded them to armes, where after they had glutted themselues with their mornings refection, they marched on with mightie showtings, aftonishing the Woods with their cryes, which when the Efpials of the Duke apperceased, they gave their Lord a fecret intelligence, and each one prepared himselfe to the fight. By this time had ROBERT with all his traine entered within the compasse of the Ambush, where sodainly the Duke of Constance commanded the allarum to bee founded, and couching his speare ranne into the thickest of the enemie, seeking on euery side for the murtherer of his Sonne, if happelie hée mightespiehim. Prince ROBERT apperceauing the pretended treason, arranged his men, & entering ye thickest throngs, that each one wondered at his prowesse: he was a man of tall stature, bigge boned, of a stearne and maiesticall countenance, of much forwardnesse and courage, and had his brutish nature béen answerable to his force and valour, assuredly he had béen a man of high accompt even at that time. Fatall and bloodie was the fight on both fides, the one kindled by the iniurie they had received, the other combatting according to the proverbe, Pro aris & focis: hope they had none of life but in their valiant relift, and that which encouraged them the more, was the valour and boldnesse of their Generall: which the Duke of Constance apperceauing, he gathered together thirtie of his most brauest Caualiers, & with them all at one time assailed Prince ROBERT. It was now about euentide, and the Princes **fouldiers**

fouldiers were either al of the fore wasted or wounded, when the Duke by maine strength dismounted ROBERT, and gaue him a great and deepe gash in the thigh; the Catiues that followed him seeing their master distressed, desperatly sought his rescue, and were cuery one of them put to the sword, onely ROBERT of himselfe recouered a horse, and so valiantly continued in his desence, till the darke night parted the Combattants, and he sound conuenient meanes to auoyd the danger; the Duke of Constances seeing the Enemie was hotly ouercome, and that it was impossible to followe the Prince, being most expert in the secret waies of the Wood, sounded the retreate, causing the dead bodies of his Souldiers to be buried, and sending Aubert worde of the bloodie victorie attained against his sonne.

Thus in triumph leave we him, reioycing mightilie in his reuenge, and reforting with follace vnto his Castle; and returne to ROBERT, who fore trauailed with his wounds, and having his horse tired, posted with all speede he could possible now this way now that way, fearthing for some place of securitie where he might hide himselse from the enemie: but euill fortune pursuing him euery way, his horse at last tired vnder him, so that he was constrained to forfake his armes, and trusting onely to his fword to walke through the Forrest on foot; many were his fighes, and bitter curfes, many his exclamations and complaints, whileft defolate Eccho the faithfull companion of fuch as be forrowfull, vouchsafed some pitifull replie in his pensiuenes; but the great expence of blood, the long and wearie course of trauell, the cruell and daungerous purfute of his foes did not fufficiently amaze him, but to the more increase of his griese, a hidden affliction of the minde began with fuch horror to attaint him, that he euery way grewe desperate. Oftentimes did he prepare himselfe to complaine, but knewe scarcely how to complaine, he felt himselfe mortall, and that he was a man, he examined the chaunges of fortune, and bethought him on the causes of his fall, neither knowing how to amend them they were fo infinite, nor reconcile him-

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felfe he had been so dissolute: and lifting up his eyes to heauen, he beheld the Moone performing her course, the Starres ministring their dueties, and by their celestiall beautie began with himselfe to imagine the beautie of their maker, then called he to remembrance the olde rudiments of his mafter, as touching the effence and power of God, the wonderfull workmanship of the heavens, the beautiful order of the spheares, the strange creation of man, the influence of the celestiall bodies in these inseriour parts, and considered that all thinges were made by a determinate and inuiolable lawe limitted by prescript of Nature, and that if in the earthly compact of man the imperfection and griefe of one member afflicted the whole compact, much more a contrarietie in the powers both of foule and bodie threatned a confusion: Then called he to mind, that fince there was a Moouer which disposed & ordered at things. fo in due ordinance of gouernment it was requisite too as hée prescribed rewards for good deserts, so he should also ordaine punishments for vice. (Hereupon began he to meditate on the nature of finne, the causes of finne, and the effects of finne, and him thought that a voyce founded in his eare, the reward of sinne is death. Oh how great was the horror and confusion of his foule at this time, his burthen heavier than Ætna, his affliction more fiercer than may bee imagined, and fodainly a ., shower of teares burst from his eyes, his heart was inflamed, his thoughts troubled, and the eye of reason long time obscured, at last began to break foorth with inestimable brightnesse. fo that falling downe on his knees, and thumping his wounded breast, he at last in bitter termes entered into this extasie. I wonder thou maker of heauen at thy workmanship, & thy worthines is knowne by thy workes, I fee that thou art iust in dealings, and I desperate through my delayes, I have had a portion with the chiefest creatures, but have imployed it worse than bruite beasts. Oh how my soule groaneth within me, and my inward bowells are gréeued in my bodie. Lord thou hast made me, but I have martered me; thou hast saued me, I have shamed thee; thou hast elected me, I have rejected thee:

thee; mine impenitence hath wrought thy impatience: oh enter not into the fulnes of my finne, least I aduenture the furie of thy fword, the vale of heauinesse ouercladdeth me, the hope of heauenlinesse is clowded from me: Oh that the hils would fall vpon me, or that the depth might deuoure me: oh that I had neuer been borne, or had euer béen better. Lord it is iustice, I merite condemnation, I deserve affliction and no fauour, damnation & no preservation, commination from thée, not combination with thee. Oh my foule groane for my fins, greeue at my shames. Oh happie were my soule if griefe could fuffice: oh my foule, rent at thy vnrighteousnesse, melt at thy murther, or happic were my foule if remorfe would fuffice; but my portion is in the graue, not among the iust; amog the defiled ones, and not the reconciled ones; I am heavy my God; but why call I him mine, whom I have blasphemed? I am forie my God: as if forrowe would fatisfie the excesse of finne? Oh, no I am vnworthie to behold heauen, to conceaue hope, to intreate mercie, to promise amends: but damnation, oh the bitter wound of damnation that threatneth me, that killeth me.

In these desperate and forrowing tearmes spent hee the most part of the night, neither receauing sustenance, nor_inioying sleepe, his cleere complexion became pale, his strong limmes grewe lither, and hee that before time thought himselse more woorthic than the King of heauen, now thought himselse vnwoorthie to tread vppon the earth. By this time the memorie of his sinnes assayled him anewe, and a hidden working from aboue dispersed the clowdie passions of his thought, in such manner as wee see a faire and pleasant breath of winde, which during the extreame heate of the Sunne, tempereth the furie of the same, in which manner I leaue him till the morning.

E 2 How

How a Hermit found Robin the Diuell fore wounded, and relieved him, confirming him in his repentance with his wonderfull perfwasions, how he dealt with his followers, and his entended voyage to Roome.

He day gan no fooner to discouer, dimming the brightnesse of the Starres with a more radiant cléerenes, but an old Hermit who had sequestred himselse from the world, after hee had sayd his morrowe Masse, walked abroad to take the aire.

and as he trauailed through many beautifull paths, wherein he was accustomed in great deuotion to meditate: at last he arrived where ROBERT lay, altogether bathed in his bloud, and so ouercome with dispayre, that he continually languished till it pleased death to yeeld a finall period to his pensiuenes. The good old man seeing his personage comely, his apparell courtly, his wounds deepe, his daunger great, approached more neere him, and reviuing him with sountaine water, which sprong very neere at hand, hee brought him into some remembraunce of himselfe: at last with much perswasion he led him to his Hermitage, where after some refection taken, and his wounds bound vp, ROBERT began to breake out into these termes.

Ah olde man, how fond art thou to foster a viper in thy bofome, and a villaine in thy bed \(\) why permittest thou not that

I sleepe with death, who am alreadie damned \(\) and may dye
without mercie, who haue liued by nought but murther \(\) The
olde man amazed to heare his cursed melancholie, knowing
that desperate wounds require most of al yrksome medicines,
began thus. Ah my sonne, gather thy spirits together, it is
fondnesse in thee to desire death, and policie in me to protract
life; by the one thou shalt loose occasion of repent; by the other recouer meanes of amendes: Thou art no viper my
sonne, thy sting is blunted, and these deawes of teares thou
powrest in my bosome, are sinewes and strings to drawe

thée to heauen: thou art not damned, for the knowledge of thy finne is a mighty step to thy repentance: thou canst not dye without mercy, fince thou wert borne in mercy, neyther will he that made thee to shew his power, suffer thee in thy repentance for to perish. Hast thou bin a murtherer? a great escape my sonne, a breach of Commandement, a hainous sinne: but is not God mercifull to forgiue beyond our conceit? He knew thée in thy Mothers woombe, and ordained thée to an end: he limited the dayes of thy life, and thine houres were not vnknowne vnto him, and all this was done by ordinance of his fecret will, and not without the mightie hand of his mercie. Thou hast carved vncleane hands, borne a corrupt heart, béen prodigall in disobedience, prone to contempt, these are the fruites of thy olde man, which shew God what he is, and his mercy how great it is. Oh my Sonne, God is tempted as much in suspect of his mercie, as in neglect of his iuflice, for his mercie exceedeth all his works: I will teach thee, and my words shall fauour vnto righteousnes. hand that gouerneth all things, is deuine: the works of God admit no limits, and his wayes are vnknowne: he ballanceth not finnes by our proportion, nor condemneth by worldly iudgement. Be confident therefore, and serue the Lord in feare and trembling. Suppose all things wicked that is in thee, and confesse thy wickednes beyond measure. Detest that which thou hast pursued: be penitent in that thou hast defaulted. If the Lord looke vpon thee in mercie, thy foule shall feele it, yea, thy raynes shall waxe hote, and thy spirit moued: neyther feare thou if terrour assayle thee beyonde measure, for the hand is mightie that helpeth thee. Dread not my fonne, feare not, boldly difburthen thy minde of vncleannes, and powre out thy foule before thy God, and weepe with contrition, for in fo doing, affure thee thy teares are locked vp in his bottle: looke what is betweene the East and West, so farre will he separate thy sinnes from thee, if thou repent thee. ROBERT hearing hereof, began to gather hart, but calling to minde what he had before time heard of the E 3 learned

learned Clearks of Normandy, how there are some sinnes which are against the holy Ghost which are neyther forgiuen in this life, nor in the life to come, he began to beate his breast, his eyes stared, his heare stoode vpright, and as if he had BEMBOES vision, he began to cast away all hope of mercie, crying out in this manner, ô etiam in spiritum sanctum peccaui; nulla remissio, sempiterna condemnatio. The ould man hearing this extreame allegation, cast himselfe prostrate on his face, crying out vnto the heavens, O ab occultis criminibus libera nos domine. Hold back my Sonne, thou art too forward: deferre to prefume on that finne, which thou canst not define, neyther object that to thy felfe, which dependeth on the Iudge: thy déedes are written, but to God belongeth mercie. It is doubted, whether prefuming too much on the knowledge of hidden sinne, be not sinne. But be thou aduised by me, referre all to the Lorde, detest all meanes that may seduce thy mind: arme thee with the shield of faith: pray that thy beliefe may be increased: let all things seeme vile to thee in respect of true repentance, and thou shalt finde the working of God beyond conceit: enter not into his judgements, but cleaue vnto his mercies: if thou beeft tempted, pray vehemently: what though for a while thy Soule be dull and heauie ? it is my Sonne for no other cause, but to make thy ioy more fuller. What can be a more certayne proofe of mercie, than grace to detest sinne? or, how can man better ouercome finne, than by imploring mercie? But tell me what thou art, and thy course of life, that I may further counsell thee.

ROBERT hearing this heauenly Hermit in how deuine fort he follaced him, began to gather hart, and tould him the order of his birth, the manner of his life, with other matters too tedious in this place to discourse of. And when the ould man was fully satisfied, he tould him the waight of sinne, the reward of sinne, exemplifying to him the fruites of repentance, and in such manner schooled him, that of a lewd young man, he reconciled him to a stayed and holie course of life, enioyning him for pennance to goe baresoote to Rome on Pilgrimage.

mage, wearing at his back a cloth of haire. ROBERT after his stay about seuen dayes with the Hermit, was in some fort recouered, and intending his foules health, befought the company of the Hermit to his Castell, where finding those his disfolute mates who were left aliue, he first by earnest perswafions fought to reconcile them, and finding them no wayes tractable, he put them all to death, as being vipers in his fathers common weale; and locking vp the doores, he led the Hermit into his Treasury, where shewing him the riches which he had taken from others, he humblie prayed him to refort vnto his Father and Mother, to present his submisfion, and report his contrition, befeeching them to make restitution to euery one whome he had wronged, and with bitter compassion hee so washed the poore Hermits head in teares, that the good olde man reioycing in spirit, cryed out, Benedictus dominus in omnibus operibus suis, and taking their leaue the one of the other, the Hermit trauailed to the Court at Roan, and ROBERT walked on his journey towards Rome.

How Aubert heard of his Sonnes overthrow, and did reward the messengers, and how the Hermit arrived at the Court, whose joyfull tidings was great comfort to the Duke and Duches.

Hilst Aubert in deepe melancholie dispended his dayes, loathing the detested reports of his Sonnes practises, and consulting with his Nobles in what sort he might cut off such an imprositable off-spring, the messengers of the Duke of Constances presented themselues before him, who after their most humble reuerence signifyed to the Duke, the whole sequel of their message, first, the death of their yong Lord, lastly, the discomsture of his lewde Sonne, which tidings so wounded him to the hart, as for a long time he continued as it were in an extasse, not knowing to what hopes he might aspire, seeing his succession so desperate: but calling to his remembrance, that

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a Princes word was a fufficient warrant, and the losse which (as he supposed) he had sustained, was rather the occasion to cut off a continuall griefe, he cleered his diftreffed lookes wherein care had planted many furrowes, and turning vnto them with milde countenance, gaue them this friendly aunfwere. My friends, if my brother of Constances hath reuenged his fonnes death (as you certified me) he hath performed the part of a friend, and exemplified my iustice, for which cause, in that he hath rid our common weale of a Rebell, and his Father of a wicked sonne: we entertaine you as messengers from our friend, and descruers in our estate, and for this cause we thinke good, that out of our Treasury he receive such reward as we appointed, and you for your paine taking, shall enioy this small reward of two hundreth marks: in this fort causing his bountie, and the prefixed recompence, to be deliuered vnto them, he discharged them, falling into deepe confultation with his Counfell about the affayres of fucceffion: there was no hart fo indurate, that confidered on the desperate estate of Prince ROBERT, but lamented, some one admyring his valiancie, some after his supposed losse, arguing Duke Constances of crueltie, who otherwise hated the yong Prince most deadly. But the consultation of the Princes was broken off by the fodaine repayre of the Duches, who hearing of the desperate estate of her Sonne, and vncertaine of his fafetie and life, filled the whole Pallace with feminine clamours: on euery fide was forrow feated, neyther was there eye fo partiall in the whole affembly, that shead not some teares, till fodainly in midst of this garboyle, the olde Hermit entered the presence, whose sodaine axcesse brought them all into expectation, fo that the olde Duke comforting his faire EDITHA, attentiuely gaue eare, expecting fome noueltie, when after most humble reuerence, the reuerent Father began his discourse after this manner.

These strange alterations in your lookes you Princes, perswades me of your ouergreat forwardnesse in passions, who are easily ouercome with euery light ioy, and sodainely crossed

croffed with the lightest trouble: which fruite of intemperance (with reuerence, you Nobles may I be bould to tell you) ariseth through want of equabilitie in minde, and assured remembrance that you are mortall. If according to your worldly store, your estates were constant, you should be fo farre from knowing God, as you would quite forget him. At the entraunce of thy Pallace AUBERT I see men weeping, because the report runneth thou art wretched; thus are all affections ruled by the affaires of the mightie, and honour is fo fauourie a thing in those mens mindes, who would be great, that it footheth, and is foothed by all forts of them. In TRAIANS time, all men loued iustice, because he was iust: in OCTAUIANS before him, all hunted after peace, in that he was peaceable: in HELIOGABALUS dayes all were wanton, in that he was wanton: and now, fince thy minde is vexed with doubtfull griefe, thy subjects likewise are attaynted with doubtfull griefe. But dry vp your teares good Princes, and reioyce, Prince ROBERT (supposed dead) is surely liuing, (yet dead to his olde wickednesse) following better wayes: for after he escaped from his enemyes, he arrived in my Hermitage, where after I had cured his woundes, and counselled him from his wickednesse, hee vndertooke his voyage and Pilgrimage to Rome, but before reforted to Thuringue, labouring to disswade the remnant of his followers from their lewd life, which when he could not effect, he in my presence slewe them, vnder pretence (as he sayd) to rid his countrey of caterpillers. And in that, dread Prince and my liege Lord AUBERT, he hath mightely offended you, he humbly by me beféecheth his pardon, protesting vehemently a hartie detestation of his sinne; and requesting, that it would pleafe EDITHA his Lady Mother and Duchesse, to have him in memorie in her most facred deuotions: and for that he knoweth that he hath many wayes indamnified poore men, he humbly intreateth your Mightines, to accept these keyes of your Castell of Thuringue, where in the Treasurie you shall finde sufficient to make ample satisfaction for all iniu-

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ries: thus having discharged the duetie of a messenger, and acquited your Grace of fuspition, I humbly craue licence to depart, that I may the better intend my woonted contemplations. It were hard to imagine with what incomparable ioy the olde Duke entertayned this aged Herauld of his happinesse, for his teares of ioy trickling from his eyes as messengers of his hearts content, aboundantly watered the Hermits bosome, and beeing vnable to expresse his joy, he filent foulded his armes about his aged necke, feeming fo befotted with delight, as before he gaue ouer he cryed out with the GRECIAN, O Fortune, pay this most excéeding joy with some durable grief, for as now it is at ye fulnesse: EDITHA likewise was not carelesse to content her selfe, but drawing the olde man apart, with often repetitions of his troubles, his torments, his passions of minde, his patience in affliction, as the occasion offered it selfe, she became either pleafant, or pensiue, shewing by her changes of couler, hir contentation, or difcontents: and in this ioy let vs leave them, returning to our wearie Pilgrim, meditating in his religious trauailes: to fee how from a gracelesse person, he became a godly penitenciarie, truely the discourse heereof draweth me into admiration of Gods mercie, who calleth men home beyond common beliefe, accomplishing héerein his diuine promife, who fayd, that he came not to call the righteous, but finners to repentaunce.

Of the strange tranayles that Robert surnamed the Deuill, endured on the way, with those accidents that befell him betwixt Normandy and Rome.

T was about that time when as the Sunne had remembred himselse of his accustomed loues, and had dispersed the bewties of increase thorough the bowells of the earth, yeelding euery stalke his flowre, euery Tree his fruite, and quickning the decayed

decayed beawties of the fielde, which were beforetime wafled by Winters obscuritie, when this penitent Prince, beforetime esteemed the very patterne of deformitic, began to shewe himselfe the paragon of reformation: his haughtie lookes exchanged he to humble lenitie, his defying of God, to deifying of God, his gracelesse othes, to godly observances, punishing himselfe by bodely trauell, who before time was geuen ouer to butcherly tyrannie: in stead of hammering mischiefes in his head, he humbled himselfe with contemplations: his foft bed, was turned to fweete graffe: his Robes of Honor, to the raggs of a Hermite: his pompous ryot, to poore rootes: his ritch Wines, to springing waters: and fuch was his patience in these alterations, that he preferred them before all pompous Treasures. Three dayes trauayled hee with restlesse toyle, till at last beeing ouerburdned with extreame wearinesse, he sate him downe by a cleare Fountayne, cooling his thirst in stead of a courtly Cup, in a homely clapper: and after he had taken such repast, as the hearbs of the field affoorded him, he sate him downe vnder a Pine tree, and beholding the barke thereof, which with fmoothnes inuited him to write, and the coole shade which gaue him shelter against the sunny heate, with a little pencile he ingraued this his deuout passion in the thickest thereof.

Roberts Meditation.

O Heauenly God that gouernst euery thing,
Whose power in heauen and in the earth we know,
Thou God from whome the gists of grace do spring,
Respect my suite who am oreprest with woe.
O pittie God, sweete God some pittie take,
And cleanse my soule for Iesus Christ his sake.

I wayle the life that I have led before,

The dayes ill fpent that come into my minde

Incense

Incense my soule with horror very sore,
And threaten death vnlesse I fauor finde.
O pittie God, sweete God some pittie take,
And cleanse my soule for Iesus Christ his sake.

My gracelesse othes now layd before mine eyes,
My youth mispent and worne by womens guile,
My hidden sinnes my wofull soule surprise,
My want of former grace (ay me the while.)
Cry mercy Lord that thou wouldst pittie take,
To cleanse my soule for Iesus Christ his sake.

Away thou world that flatterest earthly man
With heavenly ioyes, and bringst him downe to hell,
I loath this life doo thou what so thou can,
My longing is with God my Lord to dwell,
Who will relent and eke some pittie take,
To cleanse my soule for Iesus Christ his sake.
Anchora Christus.

These verses were written with a zealous spirit, accompanyed with servent sighes, hanselled with scalding teares, witnessing his constant contrition, but being troubled in spirit, and desirous to mitigate his martirdome, he attempted surther, writing this Madrigale in the barke of a Cipris tree.

Madrigale.

MY reasons eye had seene my youthly rage,
How it had worne my hopes of vertue bare,
How carclesse wit was wanton bewties page,
And headlesse will true indgement did insnare,
How all was wrackt that hope of wisedome gaue,
It wept a world of teares my soule to saue.

The listning earc of that impartiall guide, That by his beck the earth and man directs,

With

With funnic beames of peace the teares up dride,
And will made barraine reckned his neglects:
Since when my foule for grace to heaven doth flye,
In prayfing God and bleffing reasons eye.
Etiam in naufragio.

Thus passed he some sewe houres endeuouring to attaine fome reft, and after wearie nature youchfafed him any concent to wander, he walked onwarde: The fift day after his mornings Orifons hee trauailed through a thicke Wood, giuing scarce any licence to the Sunne beames to enter those shadie limits: The foyle was barraine, fignifying defolation; the trees leaueles, the walkes loathfome: in depth of the shadiest thicket thereof, there founded a deepe and hollowe voyce calling intentiuely for helpe, whileft in stead of Ecchoes, the fatall Scritchowle founded a dolefull replie. ROBERT amazed at this melancholy spectacle, and wondering at the dolesulnes of the complaint, he boldly entered the defolate shadow, proposing God for his guide, and his courage for his companion: he had not long trauailed, but fodainly he beheld a fierce Lion which furiously assayled him, renting off the lap of his Palmers weede, before hee could shape defence: but at last entering combat with his Palmers staffe, hee so valiantly defended himselfe, that he slewe the Lyon, and seeing it spraule vppon the ground, entered into this contemplation. Oh GOD that hast deliuered this huge Lyon into my hands, defend me from that roring Lyon which feeketh to deuoure my foule, and prosper me in those actions which I enterprise for thine honour and glorie. This fayd, he proceeded further, when loe a faire delicious Damosell crowned with a garland of Roses, apparelled after the manner of a HAMADRIADE, presented her felfe before him, where making femblance of an amorous and distressed Ladie, she fained a pretie shadowe of complaint, and foulding her armes, as if she had béen Loues forsaken, she tuned this Elegie, whileft from out the hart of the defert, a strange sound of melodious musick accorded to her coplaint.

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Plucke the fruite and tast the pleasure
Youthfull Lordings of delight,
Whil'st occasion gives you seasure,
Frede your fancies and your sight:
After death when you are gone,
Foy and pleasure is there none.

Here on earth nothing is stable,
Fortunes chaunges well are knowne,
Whil'st as youth doth then enable,
Let your seedes of ioy be sowne:
After death when you are gone,
Ioy and pleasure is there none.

Feast it freely with your Louers,
Blyth and wanton sweetes doo fade,
Whilst that louely Cupid houers
Round about this louely shade:
Sport it freelie one to one,
After death is pleasure none.

Now the pleasant spring allureth,
And both place and time inuites:
Out alas, what heart endureth
To disclaime his sweete delightes?
After death when we are gone,
Foy and pleasure is there none.

The finall conclusion of this Canzon, was shut vp with a pleasant Couranto, in which fro out the groue source Satyres antiquely entertained source. Nimphs, and sodainly vanished, whilest this saire Hamadriade in semblance approached Robert, wantonly casting her armes about his necke, proffering dalliance: but he whose loue was planted on heavenly, not on earthly delights, sodainly cast her from him, and lifting vp his hands to heaven began thus. O thou maker of the heaven,

tye

tye me to thy loue, intice me to thy lawe, incense me to vertue, fubdue in me vanitie, let not temptation conquer, though it trie me; nor Sathan compasse, though he tempt me. prayer was no fooner finished, but a horrible cracke of thunder fell from the heavens, the woods were inflamed with lightnings, and this wanton vision fodainly vanished, in steade whereof fuccéeded horrible Eathquakes, the Curtaines of the heaven were darkened, the compasse of the world was clowded, and on the face of the Center there appeared through the light of lightning, hideous shapes of Giants threatning him, monstrous Tygers assayling him, but he constantly putting his trust in GOD, and boldly walking on his way, at last attained into an open plaine, in the middest whereof there stood a poore Chappell, with a little Cottage hard beside, and by that time the dangers were overpast, & the dimmy approach of the euening foretold him that the day was spent; for which cause he hasted into the Chappell to doo his deuotions, where he found before the Alter a grave old man performing his deuine prayers: neither of these two intended worldly falutations, but folemnely fell to their deuotions, which being performed, the olde man feeing fo goodly a perfonage cloathed in a Pilgrims weed, with great reuerence faluted him, deeming him for no lesse than he was, beseeching his companie in his Hermitage for that night, in that other lodging was not nere at hand. ROBERT easilie condiscended, and entering the homely Cottage, he was feasted in friendly fort with such dainties. as his poore estate could affoord. During the time of their repast, ROBERT desirous to know the secret of the inchaunted Wood, began to question with the olde man about the same: who al amazed to heare that ROBERT had passed it, in manner of admyration, he answered thus. Truely (my fonne) thou art happie, that through the mercie of GOD hast overpassed those dangers which thy predecessors could neuer attaine vnto: for this Wood (my friend) is called Le bois du temptation, the wood of temptation, where through many holy men haue attempted to passe, but they have either been withdrawne by delight.

delight, or driven backe by feare, and finally perished through their owne follies: But fince thou hast so constantly perseuered, procéede in thy deuotion, and let humilitie be thy companion, and doubtleffe (my fonne) thy ende shall bee farre better than thy beginning. ROBERT wondering at his doubtfull conclusion, replied thus. And why father, doest thou knowe my beginning? I fonne (fayd he) thou art of the earth as I am, borne of a Princesse as I was not, sonne to a Duke, yet of detested life, ROBERT of Normandy I know thee, thy chaunge was foreshowne mee in vision, now therefore prosecute thy pretence, followe thy repentance, for in fo doing thou shalt performe mightie things. The forrowfull Prince hearing but the repetition of his former life, wept most bitter teares, being fore ashamed to behold the grave father. But the olde man comforted him, and knowing the expedition of his iorney, so animated him, that hee prefently set forward, in that the louely Moone affifted him with fufficient light: the aged fire conducted him on his way, in which they had not long trauailed, but they tooke their leaves the one of the other, & Ro-BERT continually profecuted his iorney. In trauailing the Alps divers Gentlemen offered him their Moyles to ride vppon, but he refused them. In Italy sundrie Merchants inuited him, wondering at the maiestie of his countenance; but he replied that hee was vnworthie, and fo with teares forfooke them. If any his fellowe Pilgrimes fainted on the way, hée bare him on his backe; if any thirsted, hee sought them water; he was comfortable to those that were comfortlesse; and where he fawe the innocent wronged he was agréeued. uailing about Ancona he fawe a villaine, who cruelly handled a poore countrie maiden, and drawing néere him he so rigoroufly reuenged the iniuftice, that the poore may falling at his feete was faine to intreate for her perfecutor. Such blind men as he met hee called them happie, affuring them that the losse of their outward eyes kept them from beholding much vanitie: feeing a lame man complayning of his imperfection, make straight thine inward man (fayd he) good friend, for that fhall

shal mount to heaven through thy vertue, when these limmes shall dissolute to earth and become the pray of vermine. In all his trauailes he was constant, patronizing the weake, punishing the wicked, and in this manner trauailed he till at last hee arrived at *Rome*.

How Robert the Diuell entered Rome, and what there chanced unto him.

'Wo moneths was ROBERT ere he attained his iorneys end, and at the last entered the Citie on the feast day of S. PETER, at which time in great folemnitie the Popes are accustomed to goe to divine Service, and humbling him with other Hermites, (as it was the custome in those supersticious daies) hee attended there for his benediction: Great was the folemnitie on that day, and throughout the streetes where the Bishop should passe, each one deuoutly humbled him on his knees to entertaine his bleffing: At the enterance of the Church, among other deuout Hermites, hee behelde Prince ROBERT bathed in his teares, humbled on his knees, and wondering at his manly countenance & tall proportion, he questioned with himselfe as touching his estate: the penitent Norman with bitter fighes made him a due relation of his birth, estate, life, alterations and cause of trauaile, beseeching his fatherhood of absolution. The Pope amazed at the name of ROBERT, whose infamie had been bruted through the whole earth, stept backe as altogether astonished, yet at last gathering his spirits together, and reiovcing at his reformation, he fent him to a wholy and deuout Recluse, who was his ordinarie Confessor, commaunding ROBERT to be ordered by him, and fo giuing him his benediction hee entered his feate royall. ROBERT intentiuely to reconcile himfelfe after hée had performed his vowe, departed out of the Citie towards the Cell of this Recluse, who was a man of much holinesse; the place of his aboade was beautifull, from whence he might behold the coole streames of Tiber beating vppon the mayden

walls of the world: to be short, he entered the Cell, discouered himself to the Recluse, who detesting his abominable life, and not knowing what maner of punishment he might condignly appoynt him, he commaunded him for that night to continue in deuout prayers in the Chappell, promising him the next morning to fatisfie him in his doubts. During the time that darknesse ouerspred the face of the whole earth, and every bird beast and fish enioyed the happie benefites of sléepe, the vigilant religious couple deuoutly applied themselues to contemplation, when about the third houre of the night the Reclufe was refolued of his penaunce: wherefore vpon the breake of day, when ROBERT had arisen from his prayers, he came vnto him, and carying in his countenance the grauitie of a father, and in his heart the finceritie of a Counceller, he began thus. Yong Prince, if thy contrition for finne be fo compassionate as thou pretendest, and thy zeale to acknowledge the same so accomplished as thou presumest, knowe this that thy danger is lesse and thy benefite the greater, for repentance is a sweete facrifice, and defire to amend is the way to end the fault. But in that thy offences and follies have been extraordinarie, thy punishment must be no lesse, in sufferance whereof thou shalt throughly perceaue the indignitie of thy former finne. Herevpon he prescribed him his penaunce: first that heeshould eate no meate but that hee receased from a dogge: fecondly, that during feauen yeres he should be dumbe: lastly, for that space of time he should walke in a fooles habite, in acknowledgmet of his accustomed leawdnesse. ROBERT thankfully accepted that which was enjoyned him, neither repyning at the hard penance, nor disdayning ye slender pittance, but taking humble leaue of the Recluse, hasted himselfe vnto the Citie to satisfie that which was prescribed him, and buying him a fooles habit he walked vp and downe the streetes, enduring the reuilings of children, who cast dirt in his face, scoffed and mocked him, and the more lewd language that they vsed, the more contentment he receaued, remembring this, that his deferts and prefumptions deserved farre more martyrdome: oftentimes

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was he reuiled, but deuotion closed his tongue, considering this in himselse, that in refrayning the same he auoyded much offence. Certaine of his consederate Hermites beholding this madnesse and idle behauiour, came vnto him to comfort him, but he crossing his hands and weeping teares, poynted to the heauens, signifying thereby that hee suffered that crosse for sinning against the. In short time he became the by word of the Citie, some buffeted him, which hee endured patiently; some others of more charitie offered him soode, which he with gratulation resused, so that no other noise was published through *Rome* but of the strange Idiot that was dumbe; the people flocked about him, some praysing his person, some lamenting his ignorance, some greeuing that he was dumbe, othersome laughing at his dotage: thus every man gave his severall iudgement of him.

How Robert entered the Emperours Court, & how he there lived.

T last he entered the Emperours pallace, at such time as with his Nobles he folemnized a most folemne and festivall day, great was the presse about the table, and many the attendants, but ROBERT boldly entered the presence. demeaning himselfe after such a manner, that the Emperour and Princes tooke very great delight in him, he was active of bodie, & vaughted excéedingly well, performing such aduenterous trickes, as the Emperour all amazed inquired what he might be; he made him signes of dumnes, shadowing vnder colours of delight his intentiue deuotion. Then presented they him meate which he refused, accustoming himselfe at euery fuch offer to make showe of discontent. The Emperour at that time had a faire Greyhound, who for his swiftnes in the chace and feemelines of bodie was highly esteemed, that beholding ROBERT fauned vpon him and plaied with him, as if appointed by some divine instinct to affect him; the Emperour feeing he refused meate at his hand, cast some pittance at his dogge, where ROBERT fodainly ftrugled for the same and G 2 greedily

greedily fed thereon, which made the lookers on intentiue to sport, to accustome him to that kinde of feeding. The Emperour caused him for this cause to be cherished in his own house and tended with diligent care, taking pastime continually to haue ROBIN in his presence. At night when the festivals were finished, ROBERT was brought vnto a good bed well furnished, but he refused it, & gathering together certaine locks of straw hee made him a cabbin vnder the staiers of the Emperours pallace, where for feauen yeres space he cotinually slept with ye hound, refusing all other content or delectation. Oftentimes was he priuilic feene to weep bitterly, & when he could get into any feuerall place to pray deuoutly on his knees, which being tolde vnto the Emperour, made him more curious to inquire his progenie, but by no meanes could he vnderstand it, for the good Prince had kept it most fecret. Thus may we fee that when the minde is withdrawne from worldly delights, (wherewith for the most part wretched men are detayned) all things feeme abiect and vile, except fuch as lift the foule vnto heauen, and subdue the bodie in his fensualitie. This most famous and renowmed Romane Emperour, among all other his high bleffings and Fortunes benefites, had a faire Ladie to his daughter, whose picture if PRAXITILES would describe, or a better Master than APELLES, hee should rather lacke cunning than lay colours; as beautiful she was as Nature could imagine, and as well formed as the was faire, and no leffe exquifite in learning as in lineaments, her onely imperfection was that she was born dumbe. This noble Princesse called EMINE, was fought vnto by all the Monarkes and vnmarried Potentates of the worlde, fo was her fame bruited abroade, and fuch was her beautie: among the reft, the Souldan of Babilon vnderstanding by certaine Italian Merchants the excéeding and furpassing excellence of her person, and receauing from them her picture, hée became woonderfullie furprized in loue, so that neglecting all other pleasures, hee onely setled his minde towardes the attainment of her fauour: Oftentimes presented hée rich presents

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prefents to ordinarie trauaylers, defiring onely to growe famous in the Italian Countries, and he that could but in best words set out EMINES prayse, had a princely recompence. Round about his Pallace was no other posie but EMINE: and in his Oratorie was no other Goddesse but EMINE: if he talked, he talked of EMINE: if he longed, he longed for EMINE: if he wept, he wept for EMINE: thus were all his ioves metamorphofed into EMINE. It was woonderous to sée his disguise in attyre after the Christian manner: his desire to be holie after the Christian holynesse, fuch power hath loue both to alter both the nature and manner of life and religion. But leave we him, and returne we to ROBIN, who conversing continually in the Emperours Court, was at length beheld and fancied by EMINE: and although she had not the libertic of speech to expresse his affections, yet by the motion of her body, and the cariage of her eye, she published her fancies. Thus may you see Gentlemen, certaine grounds layd of strange aduentures, hidden only in the fecret judgement of God, and certaynely performed in times past, the sequele whereof followed after this manner: and first as touching the estate of the Souldan.

Of the melancholy and strange life of the Souldan during his love, and the events of the same.

He ritch and mighty Souldan of Balylon hauing (as you have read) in beholding the picture falne in love with the person, for the space of sixe monthes secretly concealed his hidden griese, and communicated it only with straungers and aliens, gan rather increase than diminish his dispaire, for knowing the naturall inclination of his subjects every way repugnant against the lawes and manners of the Christians, their dissident religions, their different regimets, their mortall hate, and immoveable stiffneckednesse, he began to give over all thought of contentation, plotting out such a course of life, as therein he shewed more barbarous constancie in love, than independent and discretion: for picking out a G3 folitarie

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iolitarie wood farre from the refort of men, he builded him a place of pleafure, begirt with ritch bulwarks, and inuironed with sweete springs: the lodgings all of white Marble, the pillers of Iaspis, and the whole furniture so rich, as neuer eye of man could behold more wonderfull. In midft whereof, was placed a daintie and wonderfull Garden, stored with all the ritches of nature, with fweete shades, cleere springs, strange flowres, wholesome hearbs: and in the middle of the fame was erected a Temple to CUPIDE and EMINE, wherein hir stature made of the purest golde, seemed to stayne all the excellencie of workemanship, for the Paynter had done as much as might be, to describe beawtifull EMINE. Herein he closed himselfe, and having all the battlements of the temple made of polished Iuorie, he with a true loues knot interlaced his name with EMINES, being of himselfe excellently seene in portrait. If any one of his Lords reforted vnto him, desirous to know the name of his Goddesse, he answered EMINE: but how he ferued, or of what place the was, he durft not tell, fearing ye barbarous treasons of his greatest subjects. Thus ceafed that warlike nation their armes, who were beforetime fo famous, and he that was woont to fight for figniorie, was now foyled and befotted with loue. The Nobles about him not induring idlenesse, presented themselves before him, seeking to diffwade him from his obscuritie, but all in vayne, till BEHENZAR, a chiefe Mufulmah in Bagdet or Babylon, humbling him on his knee, fpake in this manner.

Most royall off-spring of MAHOMET though thy displeafure be my death, and thy frowne the ruyne of my fortune, yet knowing my selfe a Subiect, and thy selfe my Soueraigne, I will labour for thy delight, though it cost me my death. Why is thy greatnesse that scarse was contented with the world, now at last contained within a wall, or thy courage which neuer was vanquished, thus on the sodaine vayled? Hast thou bin valiant with HANIBALL, to fall with HANIBALL? and wilt thou that wontest to make Victorie thy goddesse, now make vanitie thy gods good. Let me speake with

with patience, it is not the idlenesse of thy minde, but the idoll of thy hart; default of eigernes, but the folly of thine eye: I fee loue printed in thy browes, I feare loue is planted in thy brest. Oh my Prince, if I deserve favour, discouer thy fancie, there are remedies for woundes that are knowne, medicines for apparant maladies, but vlcers that are concealed in the flesh, are not cured but by sharpe Phisick: It is loue. I fee it working in thine eyes, which infeebled by the power of thy thoughts, would execute that kindnesse which thy hart can not confent vnto. And what if love? art thou not Lord of Babylon, who may commaund? the brauest befriended by great Kings, who have fayre Concubines? let Aha be fought out: if Asia hold thy loue, Asia shall not keepe her, if *Europe*, what may *Europe* to thy power? As for fandy Aphrica, the Sunne is too hote to breed any white coulored PHÆNIX: howfoeuer thou loue my Soueraigne, if it be loue, (and that it is loue thy life declareth) certifie thy Princes of thy fancies, commaund them, employ all, fend Embassades, present benefites: if all fayle, thy Sword is true loues dart, which shall pierce further with the terror of thine armes. than all the world that attempteth thy countermaund. The Nobles admyring the boldnesse of BEHENZAR, and sufpecting no lesse, cast themselves in generall at his seete, and fware vnto him by a folemne oth neither to contrary him, nor for fake him, till he had atchieued the fulnesse of his ioy, if so it pleased him to discouer the cause of his pensiuenesse. The Souldan marking their incessant suites, and praysing BE-HENZARS dutifull obedience, rowfed himfelfe from his melancholy feate, and with a milder countenance began thus.

I am fortunate in nothing more my noble Péeres, and beloued Princes, than in this, that I have valiant men to follow me in my Conquests, and vigilant men to counsayle me in my discontents. You require a matter O my companions, which hath cost me much hartbreake, and may procure me much happinesse. It is no ordinarie passion that I feele, or seruile pleasure that I follow. I tye not my thoughts to limits,

limits, nor my limits conclude my thoughts. My troubles are like the twynnes of DEMOCRITUS, augmented at once, counselled by nothing, but by my opinion: I have the qualitie of SALMACIS, which being tafted, procureth madnesse, and this qualitie is loue, and this loue in me hath the disposition of the Hamonian Lake, capable of all formes, but confumed by one, which forme may not be reformed. Ah BEHENZAR, well mayst thou accuse myne eyes, for they by a heedlesse glaunce, haue eclipfed my matchles glory. Oh my Princes, I fweare to you by MAHOUND whom I honor, by my right hand that neuer fainted, I blushingly confesse I loue, but not fo basely as HANIBALL, for Capua contained his, where Europe admyreth my Mistres. It is fayre EMINE I loue, to whome this Alter is erected, and my vowes are directed. Princes woonder not, THEAGINES a Greeke, loued CARICLIA a Moore, & your Souldan a Mahometist, his EMINE a Chri-The ayme of my thoughts is the honor of *Rome*: oh fweete Rome that containeth fuch an honor, which if I attaine not, it is but your discontents, my death, & if my death, what though 5 oh happy death if for her grow my durance. This abrupt conclusion was followed with such a bitter sigh, as all men expected no other but his finall ouerthrow, or her confent: wherevpon his Nobles priuatly confulted, and by his confent BEHENZAR was made Embassador, and with ritch presents sent to Rome to craue EMINE in Mariage, and if the repulse should be graunted, the conclusion was, that privile intelligence should be given, and Ships rigged, to the ende that on the fodaine the Souldan might inuade the Christendome, and rid himselfe of all the obstacles of his happines. These conclusions well liking the Souldan, were briefely debated, the Embassadors dispatched, the Ships rigged, the fouldyours leuyed, and the despaire that the Souldan conceaued, at the first was turned into a fresh hope, yet the sweet grounds of his pleafant discontents so allured him, that in feeming to hope, he pretended despaire, and in the absence of his Lords, who intended the furtherance of his affayres, he traffiqued

traffiqued nought else but fancie, drawing on three Iuorie colombes, enuironing the statue of EMINE, these three succeeding Sonnets: vppon the first, he placed a Camelion in a sea of bloud, with this Mot vnderneath it, *Mutatus ab ille*, and vnderneath the same this Sonnet.

The first Sonnet.

IN how contrarious formes have I conversed,
Since first mine eyes and hart by love were chained,
Now like the Hart my bosome hath been pearsed,
Yet no Distannum serv'd when I was pained.

Now like the babe of Climene inclosed, In piteous barck Electrum have I stilled, Now like the Nimph of craggic rock composed, The rocks and woods with for rowes have I filled.

Now to a dying Swan have I been turned,
With dolefull tunes my funeralls waimenting,
Now to the Salamander never burned,
Yet in the fire for evermore frequenting.
Oh loathed life on nought but forrow grounded,
Where whose triumphs most, is deepest wounded.

Vppon the fecond he placed a Barck perished in a stormy Sea, a Furie guiding the helme, the Sky ouercast, the GE-MINI appearing, vnder which was written Sic peris, and vnder that this Sonnet.

The fecond Sonnet.

Sayling the sea of my forepointed greenaunce, My will the helme of my misfortune guiding, Expecting gaine suspecting no mischeenaunce, With stailesse keele I cut the waters gliding.

The

The faire diurnall lampe whilft that I fayled With neuer partiall eye my course assisted, But when the lights delightfull bewtie fayled, And wavering Cinthia in her course persisted.

In filuer fould two brother Starres appecred,
That in the cloudy iorney I attempted,
Incenst the Seas, and more my Ship they neered,
(Though faire in forme) my Barck from hope exempted,
Amidst the storme my will the helme forsaketh,
And thus my Ship a lucklesse shipwrack maketh.

On the third he painted *Mens, Fortuna*, and *Natura*, all ftriuing to rayle a dead man, who had foure Cupids, two hanging at his hands, two at his féete, which kept him downe with this Motto, *Hic labor*, and vnderneath the fame this Sonnet.

The third Sonnet.

IF all things are ordained to an end,
In semblaunce good, or perfect good in deed.
What finall bent have these my teares I spend,
Or all the drops my wounded hart doth bleed.
Or to what fatall period are you aimd
My bitter sighes, that have my bosome maimd.

Oh my effects of passion enery thing,
That to a certaine purpose is applied,
His finall hope at last to end doth bring,
But such successed alas is you invied.

For though mine eye his teares, my hart his bloud,
My brest his sighes bestowes, they doe no good.

For why the end for which you trauell fore, Is not attained by the threefold gifts

Of

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Of mind of body, or of fortunes store,
Which man to tipe of matchlesse honnor lifts.
For what you seeke no limits doth admit,
Nor yeelds to time, nor is subdewed by wit.

Cease then my teares, and bleed no more my hart,
Restraine your stormes, my sighes you toyle in vaine,
For your felicitie exceedeth arte,
Whereto nor toyle nor labour may attainc.
For love it is a subtill instruence,
Whose finall force still hangeth in suspence.

In these passions and fantasies consumed the Souldan the most part of his time, now imagining hope of successe, now fearing cause of repulse, adoring EMINE as his Saint, and placing his sollace in his amorous conceits, vntill such time as he heard the fatal message of his ouerthrow: till whe we leave him, returning to BEHENZAR, who having a prosperous winde, and a better will, sayled so fortunatly, and travailed so forwardly, that he arrived at *Rome*, where what successe he had, you shall vnderstand in the Chapter sollowing.

How Behenzar arrived at Rome, and of his repulse and dispatch. The valiant courage of Robert hearing the name of Christ blasphemed. The love of Emine towards him: and the assembly of the christian Princes in the ayd of the Emperour.

He rumor was no fooner spread throughout the dominions of the Empyre, but all contributarie Princes assembled together in the Citie of Rome to doo the Emperour service, and make his estate more pompous, and after letters of

fafe conduit presented to the Embassador, Behenzar mounted on a braue Barbarion Horsse, trapped in Tissue, and H 2 Pearle,

Pearle, himselfe attyred after the Barbarian fashion, with his Algozin of cloth of gold embrodered with rubies, being led betweene two Kings, was in all folemnitie conducted vnto the Emperours Pallace, who in his great Hall, fet among an innumerable troupe of Courtiers, as PHŒBUS amidst the lesser Starres, whome BEHENZAR after small or no falutation attempted thus. Emperour of Ronie, amongst all the bleffings thy God hath bestowed on thee, among all thy fortunes that have befalne thee from thy youth hitherto, the onely good is this, that our Souldan of Babylon, the terrour of the world for armes, the Lord of Conquerours, for actions, dayneth to falute thee, who hearing of the beawtic of thy Daughter the young Princesse EMINE, and vouchfafing to grace thée with his alliance, craueth her as his Wife in Marriage, which bountie of his if thou neglect, know, that thou fosterest the shadow of thine owne ruyne, thy Kingdomes shalbe spoyled, thy Princes slayne, thy Crowne troden at his féete, and thy ruines shalbe so grieuous, that thy royalties were neuer fo great. If thou entertaine his demaunds, hold, take these presents (whereupon he caused twentie Moores to discharge their carriages of gold & siluer, and lay it at his feete) if not, he lendeth thee it as a pledge of his reuenge, till he redéeme it with the fword. Great was the murmure throughout the hall at the infolence of the Pagan, and among the rest EMINE was exceedingly moued, who sitting at her Mothers féete, by her teares began to testifie hir cause of terrour. The Emperour being a Prince of a haught hart, disdayning to be outfaced by the brauest warriour in the world, having long fince determined neuer to marrie his Daughter out of Christendome, returned BE-HENZAR this magnificall answer. It is not our custome in Europe prowd Babylonian, to perswade with peremptorie threats, but to woe with gentle intreaties, and as our natures are mollified by mildnes, so are they indurate by menaces. If ye Souldan falute me as his equall he erreth, for ye Emperour of Christendom daines no so bace companion as a Souldan:

if

if as his superior, I thus answer him, the distance of his countrie, the difference of his custome, the abiectnes of his riches, the barbarisme of his religion, these disable him to be an Emperours fon; as for my daughter she must bee ruled by her father, & her father wil not admit thy master, who if he attempt me with iniuries, I will temper him for his iniuftice; as for his presents I bestow the on thee, for golde (Barbarian) amongst vs, is of small accompt in respect of vertue, go let thy vasfalls take it vp, and carrie thou that home as a gift meeter for a messenger of the Souldans, than a Master of the Souldan; for his inualions I feare them not, fince my Christ is my protector, vnder whose safe conduct both these and I little feare him, and so be thou answered. BEHENZAR mad with rage feeing the Emperours small regard, stamped with his foote, and fware thus: By MAHOUND (Christian) thy Carpenters fonne that Christ, your God, shall not saue thy hands, nor thy heads from the fword of the meanest Prince about the Souldan, but this Citie shall be raced in despight of thy protector. and thy power. BEHENZAR had fo fayd, and in his furie was flinging out of the Pallace, when ROBIN the Diuell hauing all this while folemnely attended at the foot of the Emperour, all on the fodaine arose, and not induring to heare the name of his Sauiour blasphemed, he flung the Pagan to the groud, and stamped him vnder his feete, which done, he made shewe of a foolish triumph, and bumming the proud Babilonian with his bable, he had welny killed him, had not ye Princes drawne him off, who fafely conducted blaspheming BEHENZAR to his shippes, and smilingly laughed at the insolence of the Idiot. The faire EMINE seeing the forwardnesse of her Champion was meruailoufly delighting, shewing vnto her father by fignes that he was no foole but some man of high spirit, euerie day dreffed she meanes to recouer his wits, vsing prescripts of Phisicke, and the councell of the learned, who secretly informed her that he was a man of rare expectation. These suppositions merual ously inflamed her, and loue began to show himselse in act in all her outward parts, inflaming her eyes, H 3 changing

changing her colour, which least it should be perceaued, she with humble reuerence forsooke the assembly, leauing her father with the other Princes in great consultation, who resoluing to preuent all inconueniences, departed each one to his Countrie, swearing by solemne oath each one to gather his greatest power, and to come and assist the Emperour the next yeare in the suspected, or rather certainlie pretended warres of the Souldan: in which mindes I leaue them intentiue on their forces, ROBERT deuout in his sollies, EMINE detayned with fancies, BEHENZAR sayling to Babilon, who with such expedition sollowed his businesse, that with a prosperous wind hee arrived in Assistant and so hastely posted to Bagdet: what there insued the Chapter sollowing shall declare.

How the Souldan being repulsed by the Emperour, with a huge and mightie armic sayled into Italy, and how he besleged Rome, with some cuents thereabout.

TO fooner had BEHENZAR declared vnto the Souldan the resolute and carelesse answere which the Emperour had returned him, but racing his rich Pallace, and stamping the statue of his Goddesse Emine to powder. he furiously called for Armes, swearing all his Princes by folemne and inuiolable othes, neuer to depart out of Christendome, till they had ruinated the Empyre, and recouered his loue: and hereupon he embarked himselfe as soone as the next Spring appeared, accompanied with 11. Kings, 18. Princes, & 300. Mefulmahes, his Armie confitted of 300000. horse and soote, his Barkes and Gallies choked the Sea, and the billowes groning under the burthen, began to wonder at the wood of stately Pines which laboured vppon their bofomes. With these forces and in this Equipage arrived this Souldan of Babilon in Italie, the terror of whose threats amated all the Westerne parts; the poore countrie men throughout Ftalie droue their Cattell to the chiefe Cities, forfaking their houses, and leauing their riches; the noyse of trouble amated

mated Greece, and afflicted Spaine, and the French, as all amazed prepared armes. And as in common dangers a huge and mightie armie is the onely meane to make head against a furious Enemie, the whole Nations affembled them together about Rome, and submitted themselues vnder the conduct of the Empyre. Now at Rome in stead of beautiful houses were builded strong Bulwarkes: in stead of Pallaces, Palisadoes, and each man was mightily addicted to the fafetie of his countrie. But the Barbarian like the cruell river of Tigris, exceeding his bounds with vnmeasurable and resitlesse waters, or the lightning falling vppon the drie Cedars, ouerran all the fruitfull champion, destroyed Cities, burned Villages, raced Manner houses; the voyce of desolation was heard on every fide, and feare and wonder affayled men on euery fide: The Clergy with great deuotion called for affiftance from heaven, and euery man hearing of the daunger of his neighbour, fufpected his owne domage to be at hand. At last the Souldan after great victories, rich spoyles, good fortunes, and long iorneys arrived at Rome, begirting the Citie with a mightie and strong siege, his streamers waved in the winde, and the Egle of golde shining on the top of his Pauilion, seemed to abash all the beauties of the Capitoll. The Emperour was no lesse vigilant in preparing defence, for being assisted by the brauest men of Europe, he neither pretermitted policie, nor omitted oportunitie: often were the outrodes the Enemie made about the Countrie, and there passed no day wherein there was not some light skirmish, wherein for the most part the fortune was doubtfull. But BEHENZAR mooued with the outrage of the Idiot, among all the Pagans was most forward to battaile, euery day would hee ride about the walles, reuiling the Christians, calling the Emperour Coward, his followers Foxes, that durst not stirre out of their hole, till at last PEPIN of France with other famous Lords, who indured not contumelie, neither brooked braues, fo earnestly wrought with the Emperour, that the battaile was appoynted the day following, and the Souldan thereof aduertised by a Harrolt;

great

great was the preparation on both fides, and greater the dread among the Christians, in that the whole hope of the Empyre depended on the fortune of that conflict. No fooner did the bright and beautifull messenger of the day, with blushing feemelines awaken the fleepie God of light, whose Chariot being apparelled by the houres, with golden brightnesse gaue possession to radiant PHŒBUS, but both the armies issued out into the field, and in a faire plaine arranged themselues in battaile, there might you heare on both fides the Captaines exhort, the Caualiers applaude, the Trompets made a heauenly harmonie, inforcing the horses to carrier, and the heart to courage: in briefe, the battailes ioyned, where the Souldan shewed inestimable feates of armes, hewing, murthering, and ouerthrowing whom so euer he met. PEPIN like MARS inraged, or ACHILLES incenfed, beating downe all that refifted, brandishing his sword like lightning, now stroke hée downe the King of Circasso, the Duke of Hieropolis, now reskewed the olde Emperour, who laden with yeares and armes, yet lacking no courage, fought all meanes possible to subdue his enemies. BEHENZAR on the other side seemed like ALEXANDER among the Macedones, for being attended on by a troope of Mamelukes, resembling the Macedonian Phalax, he disperfed the horsemen, toffing them on his pikes, so that after a bitter and long fight, the right wing of the Christians was discomforted: there might you see ORTACUS of Denmarke shewe himselse a braue warriour, who entering vppon the Thessalian horsemen with his Danish Regiment, so dismembred them, that they fled about the fields, both difordered and welny destroyed. But the Souldan relied them sodainly, and intermedling them with fresh bands of Souldiers, gaue fuch a charge on the front of the enemies battaile, that it was inforced to recoyle. The Christians in this incountrie were put to the worst; of Princes were slaine the Duke of Confa, the Earle of Malgravia, the King of Pontus, the Marques of Pifarra, and to the number of 1700. Christians, the Emperour himselfe hardly escaped, and was in great perrill of his life.

life, who gathering vp his broken wings together, in grieuous discontent of minde entered his Citie, whilest the Pagans triumphed in their Tents, having lost but to the number of 900. men, besides those of marke and accompt.

Of the great moane that was made throughout Rome for the losse of the Christians, and how Emine the next day of battaile gaue Robert the Diuell a rich white Armour and Shield, with a white horse, who reskued the Emperour, and did wonderfull deedes of armes.

Reat was the moane through all Rome for the Chri-Thians ruine, many the teares of the mothers bemoaning their fonnes, many the fighes of the daughters weeping for their fathers, there was no house in the Citie which folemnized not fome funerall, and happie was he in his miffortune, whose sonne had been most forward. But among all the mestfull families, the Emperours Court was most vnfortunate, where in stead of rich spoyles, the Emperiall chambers were replenished with dead and wounded bodies, and confusion seeming to have elected her habitation in that place, began to infect every particular person with his poyson. Empresse bathed in teares, had her eyes almost choaked vp with weeping, and EMINE the flower of beautie feemed like the Rose ouerwashed with ouerlirant shewes, her crimson staines became pale and bleake colours; so much doth forrow alter both the inward and outward habilities. ROBERT agréeued in heart to fee these discontents, groaned in mind, though he dissembled mirth, practifing all meanes possible to delight the Emperour, to mooue laughter to the Empresse, to content EMINE; faine would he have enterprifed armes, but he durft not, fearing it was prejudiciall to his vowe, and fo much courage wrought in his heart, that espying his Confessor one day, who by reason of these warres had withdrawne himselfe into the Citie, he by fignes shewed his defires to doo the Emperour feruice. The good old man falling on his necke bleffed

fed him, and confidently perfwaded him thereunto, (fo his defire were not for vaineglorie fake, but for the honour and in the name of Christ). ROBERT resolued herein became more frolicke, moouing great pleasure in the Princes, by kissing their fwords, and playing with their armes; many battailes were there fought, wherein he would faine haue been present: One day among the rest, at such time as the Princes issued out to battaile, EMINE called ROBERT vp into the top of a high turret, from whence they might behold all the manner of the conflict: but alas, the day was fatall to the Christians, and the cries of them that fled pierced the very heavens. ROBERT not able to endure these massacres, wept bitter teares for anger, and seeing EMINE discontent, made signes vnto her for armour; she by divine instinct somewhat affertained of his intent, fecretly with her owne hands armed him in a rich white armour of her fathers, which he vied in his youth, giving him a faire fword and shield, and shutting his beuer close commanded that a horse should bee given him; the groomes of ye Emperours stable gaue him a fierce and stout Steede of selfelike colour as his armes weare of, on which speedely mounting, he issued foorth of the gates, gathering together the scattered troopes, and entered the thickest of the Saracens with fuch furie, that before his Launce was broken he difmounted thirtie of the best Pagans: then taking in hand his well tempered fword, hee performed fuch Cheualrie, as all the beholders were amazed, his fworde lighted in no place where it cleaved not a lim, neither was their Helmets of that temper that could withstand his stroake, he slewe BEHENZAR hand to hand, and had welny taken the Souldan prisoner, had not a band of strong Tartarians reskewed him. EMINE from her folitarie Turret beholding his prowesse, was surprized with meruailous follace, now wished she that she could speake whereby she might mooue her loue, now desired she that hee were as noble, as hee was valiant, and as wittie, as hee was worthie. But the Emperour among the rest was wholly reuiued with the fight, and yéelding God most humble thankes, animated

animated his Souldiers to purfue the victorie; many and valiant were the men that fell that day by ROBERTS fworde, and had not the night by fpeedie approach departed both the Armies, the Souldan had that day suffered an vndoubted ouerthrowe: whereuppon both the Armies founded the retreate, and ROBERT with all expedition privile entered the Citie, where encountering the Recluse his Confessor, he left his Armour with him, and hid his horse in a Monastarie, where the good man was refiant, returning to the Court in his fooles habite: by which time the Emperour with his attendants was entered the Citie, and being disarmed sat him downe in great content, discoursing with his Princes and Emperours vppon the affayres of that dayes feruice; great was the noyse throughout the Citie of the white Knights valour, and in Court was no other talke but of the straunge Knight that behaued himselfe so valiantly. The Emperour made great inquisition after him, but by no meanes could vnderstande thereof.

By this time ROBERT and his hound (as was his custome) entered the dyning chamber, playing many pleasant trickes before the Emperour, who tooke thereat wonderfull delight, EMINES eye was continually fixed on him, and whileft the Kings talked of the valiant warriour, the purposely poynted at him. It fortuned in this incountrie that ROBERT had a little fcratch ouer his right eye, which being but freshly wounded bled a little; the Emperour that loued him deerely, examined who had harmed him; great noyfe was there about the Pallace of this iniurie, and no man would be knowne of it, only one Knight knéeling before the Emperour, certified his grace that the knight who had deferued fo much in his feruice that day, was wounded in the same place, & that he suspected it was he. ROBERT fearing left he should be discouered, began much more to play ye Idiot, putting his Cockscomb vpon the Knights head & laughing, which caused all ye Princes to take great delight: but EMINE still poynted at him, & if the libertie

of her tongue had graunted her meanes to discouer the secrecie of her thought, ROBERT assuredly had at that time been knowne. The Emperour notwithstanding began to gather on these allegations, and desirous to knowe the certaine trueth, prinatly appoynted certaine Knights against the next day to the number of thirtie to attend the fayd Champion; and by fome meanes to cause his discouerie. In this manner passed they the evening in delight, till it was bed time. when as the Emperour and Empresse (after order was giuen for the safetie of the Citie) betooke them to their rest. and the other feuerall Lords and Princes to their lodging, at which time ROBERT and his hound entered their homely cabbin, wherein meditating without closing his eyes, the falt teares streamed downe his cheekes in remembrance of his finnes, in thought of his father, in confideration of his countrie: and now came there to his minde how for fixe yeares and more hée had liued an abiect life, vnworthie his estate, the thought whereof fo much abashed him, that it is vnpossible to reckon vp his perplexities: then called hee to minde the kinde affections of EMINE, and his foule bemoned that fo perfect a person should have so palpable an unperfection: now applied hée the cause thereof to the Emperours sinne, accompting the virgin happie, that by her want of speach escaped from many occasions of offence: then recorded hee the effusion of Christian bloud, and of méere compassion in middest of that thought hee wept most bitterly, when the poore kinde beast licked up his teares. In this fort spent he the night in confideration of many thinges, and in conclusion of the adventure of his life, for the fafetie of Christendome: whileft the approach of the morning called each one from his couch, and the warning Trompet called out to the fight, then went every one to arme him, and after they had heard the diuine seruice, & taken some refection, prepared themselues vnto the fight: In the Souldans Camp all were farre otherwise, for ye losse they receaued ye day before enuenomed their harts,

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and

and made them more vigorous vnto reuenge, each one resolued with this Camarado, to subdue, or dye; to conquer, or be confounded. In their lookes were shadowed their tyrannies. and in their hast their hardinesse. Scarcely were the allarms founded on both fides, but the enemy gaue the charge, and the Souldan inflamed with loue, and inraged with furie, fought by all meanes possible to confound his adversaries. On euery fide were heard the gronings of wounded men, fome having loft their armes, some their legs, the sonne oftentimes was trampled under the horse séete of his father. and in these common miseries, nature herselfe stoode amazed to behold the Massacres. The Souldan which way soeuer he trauailed, ouerthrew his refistants, the Emperour was by him vnhorsfed and wounded, and had not PEPIN, and CHARLES of Burgundie rescued him at that time, actum esset de imperio. Certaine men that were lightly wounded, brought no lesse astonishment into the Citie, than was in the battaile, for they aggrauated the discomfiture farre more than it was, reporting that the Emperour was vnrecouerably diffressed. Ro-BERT hearing of these rumors, hasted to the Recluse, his soule groaned within him, and zeale ouercame him, so that after fome deuout prayers, accompanyed with remorfefull teares, he mounted on horsseback, and having taken his armes, he fo valiantly and furiously entered the fight, that those who beheld him, thought that some tempest had bin stirred vp, and fome whirlewind iffued from the Citie, in his furie he tooke no regard of person, murthering whomesoeuer he incountered: fcarce could his horsse stirre himselfe for the multitude of dead men that fell before him: fuch of the Christians as fled out of the battaile before his entrance, returned vehemently, fo that the conflict was renewed with fuch vigor, as the heauens in vehement showers seemed to beweepe the murther. The Emperour beyond all expectation, shewed himselfe valiant, and approching the place where the Norman Prince fought, he cryed out for extreame joy: Oh hope of Christendome, thou flowre of chiualrie, thou anchor of mine Empire. I 3

the heavens requite thee: fee how old in yeares my person shall accompany thee, how forward I will fight, and inforce thy felfe the more to preuent the defolation of yond Citie. ROBERT quickned with his words, departed as if hevnderstood him not, and meeting with the Souldan, gaue him fuch a stroke on the helmet, that his horse fell vnto the ground, and he himselfe was wonderfully amazed. The whole band of the Mamelucks feeking to withstand him, were either dissipated or destroyed, and he that thought to gaine ye chiefest triumph, enacted the choicest tragedie: in briefe, as the tender blossoms new apparrailed by nature, issuing from their stalks as new borne creatures, upon the violent breath of a Northren wind. are depriued of their beawtie and decayed in their blossome: fo the Pagans beholding the forwardnes of the affaylant, and the feeblenesse of their assembly, fled away, both carelesse of their weale, and recurelesse in their wrack. feeing the euening approching on, the Christians prowd with victorie, the pursuite hote, the flight hastie, sodainely withdrewe himselse; for the gentle Westerne winde (a kind louemate of the euentide) began with curteous breathings to afswage his ouergrowne wearinesse, the sunne in the East set in his scarlet rednesse, pretending the beawtie of the succeeding day, or the windynes of the following night; for which cause, dreading to be be escried, and desirous to escape, (afcribing all glory to heavens, and not vnto his hand) he fodainly departed, leaving the Christians to pursue that with fwiftnesse, which he had compassed by his sword, but whilst he feeketh to anoyd the furie of his enemie, he is readie to perish through the meanes of amitie, for the thirtie chosen Knightes appointed by the Emperour to descrie him, at such time as he forfooke the battaile, followed him hastelie, and couching their Launces all at once, on fodayne affayled him: he feeing fo many attempting him at once, turned his horse, resoluing to endure the hazard, but finding their armes to be Christian, he spurred his horse, detesting vtterly to come in knowledge:

32 ledge: the pursuite was hote, the flight feruent, the followers in despayre, the flyer determined; how often smiled ROBERT to himselfe, knowing that he fled before he feared 9 how often feared they to touch him, that fled from them? in briefe, some one better horssed than the other, seeing that the hazard of their credits depended on their knowledge, hauing the swiftest Horsse, pursued the Norman Prince, and so egerly indeuored, that he gaue him a deepe wound in the thygh, and fodaynely returned to his companyons, knowing, that the bitternesse of the same, and the eagernesse of his griefe, would soonest disclose the obscuritie of the fufferer. And now began the night to give freedome to the afflicted, and ROBERT meanes of escape, who arriving at the Hospitall of the Recluse, set vp his Horsse, bound vp hys woundes, and in his Idiotlie habbit, entered the Court. EMINE that had seene the battaile, could hardlie contayne her felfe, entertayning the supposed Ideot with many folemnities, beeing onely privie with the holie man to his ordinarie rescouses. Often did she offer in signes, to shewe he was wounded, but ROBERT so cunningly concealed his agonyes, as the world could not discerne his greeuaunce. In conclusion, the day closing vp, the daungers were manyfest, the Christians had the vpper hande, the Pagans were discomfited, and the Emperour returning in tryumph vnto his Court, was folemnelye receyued with Procession, and euery valiant Prince entertayned also with publique applaudings. In the Pallace was prepared a most sumptuous Banquet, and such Bonefiers and beneuolence was bestowed in the Citie, as if the Emperour had been but newly established. After such as were wounded were with comfortable Oyles and Medicines reuiued, they fet them downe to Supper, yeelding to almightye GOD most hartye thanks for their so fortunate victorye, passing away the night in such mirth and iollitie, as if they had at that tyme solemnised some Festivall.

The Emperours Treasurie was opened, and benefites were employed on euery side with great bountie: the *Io Peans* of triumph, resounded in all places, and amongst the rest a braue Poet, yet deuout, after the solemne harmony of Musick presented this Hymne.

Eurilochus Hymne.

When wastfull warres, (fruites of afflicting time)
Haue left our soyle deuoyde of all suspence:
When barraine hope, the slowre of earthly Prime
Perceiues that grace exceedeth mans offence:
What may we worke, or what may man pretend,
Whereof to God he not ascribes the end?

Our dull and fruitlesse fruites of sleeting earth
Are sinfull (like our selves) that them suppose,
Sinnes harvest never failes, but grace hath dearth,
Oh how contrarious mortall men are those
That ground on this, that God hath griefes withstood,
And yet from God acknowledge not the good?

All Empires are exchanged, and changing thriue,
(Yet only God is cause of euery change)

Estranged the men that were, from men aliue,
Affections thus still line, by being strange.

In changes yet since God alone directs,
He makes a change from grace who so neglects.

In colours thus we compasse mickle worth,
All senselesse in suppose thus sense we vse
(Great Princes) grace from secrets wendeth foorth,
Which prossered some accept, and some refuse.
Let those who tast the fruites commend the tree,
This I from God, and God hath taught it mee.

And

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And besides all these reuelings, ROBERT notwithstanding his wounds, was in apparance maruellous pleafant, for neyther the greeuousnesse of his sinne, nor the greatnesse of his miffortune could alter his delights in this publike reioyce. He made prettie skirmishes with his hound, and after he had attayned the conquest, seemed in choller to leade the kinde creature in his leash. Now began he in signes to discipher his follace, prefenting the Emperour with Palme bowes in stead of victorie and peace, and with an Oliue Garland in token of a Conquerour, which gaue the Monarck mightie occasion of reioyce, but the Monarck after his minde had for a while been detayned with pleasure in midst of his thought of victorie, began to enquire of him who was the occasion of his victorie, and conferring with his Princes, he resolued himselse by their counsayles in what manner he might requite his curtefies, then calling vnto him the thirtie Knights, he questioned with them about him, who could no otherwise informe him, but that through the swiftnesse of his Horsse, he escaped from them, and was by one of them wounded in the thigh, by which meanes they thought he should onely be knowne, and by no other: this made the Emperour amazed, confidering his voluntarie obscuritie, and great defert, but EMINE still poynted at ROBERT, EMINE still intimated ROBERT: fome suspected this man, some that man. To be short, in that Christendome had been saued, and Rome preferued by his meanes, by common confent it was ordered, and the next day most solemnly proclaymed, that he who had fo well deferued of the Common weale, if leaving his voluntarie obscuritie, he would bring soorth his white horsse and armour, and shew the wound that was inflicted him in the last combate, he should in recompence of his good deserts towards Christendome, be made heire apparant to the Empire, and receyue in Marriage faire EMINE the daughter of the Emperour. This being thus concluded, EMINE feemed to reioyce, and imbraced ROBERT in open affembly, mouing hir Father and Mother thereby to maruailous admiration. K Each

Each one thorough the Court, began to descant vpon this euent, and the whole Citie was sodainely filled with the rumor. At last the houre of midnight approached, whereby the weerie trauailed Princes were called to rest, and ROBERT agreeued with his wound, layd him downe in his Cabban, and the hound supplying the office of a Surgeon, licked vp the clotted bloud of his wound.

How merualously the Souldan was discontented after his overthrow, with the tidings that was brought him as touching the Proclamation.

Ut where the Emperour follaced for victorie, the Souldan forrowed in that he was vanquished, and entering his royall tent, altogether discontent, he began to exclaime on the destenies, to complaine of his desaster, to expostulate with loue, to repeate of his losse, yea so was his hart burthened with incessant griefes, his mind broken with remedilesse grudges, that from a reasonable man, he became inraged. Alasse sayd he preposterous and iniurious Fortune, the variable goddesse of humane estates, and the vigilant preuenter of worldly stabilitie, thou temperest the indignities of those that trust thee not, and ouerturnest the dignities of those that tempt thee not. Thou hast made me, who whilome might compare for felicitie with CÆSAR, complaine my miffortunes with SERTORIUS. I am bereft of delight, banished from loue, and is not this miserie? I am robbed of my friends, reuiled of my foes, and is not this martyrdome? Oh that I had been buried in my Cradle, or bereft of thy crueltie, or thou hadst béen more constant, or I more circumspect? Worldly miseries have their medicines; discontents are relieued by counsailes, wants, and decayes by works and diligence, reproofes, by patience, in complections all contrarie humors haue their helps. Anticira purgeth Melancholy, Rubarbe Choller, Sceney Flegme. Woundes have their Balfames to heale them, wretchednesse hath benefites and philoso-

philosophy to helpe it: but love the divelish plague of the minde, the determined pestilence of man, the incorporate poylon of the hart, the vnconquered pennance of the foule, that hath no Antidotes to preuent, nor electuaries to comfort, nor perswasions to relieue, nor purges to expulse, only it is infinite in nature, and infinite in crueltie. Oh my life, how art thou miserable through my loue? and my loue, how misgouernest thou my life? by thee I have lost friends, and am desolate in fortunes, I perish in thy rage, my subjects perish through thy rashnesse. Oh that I had been perswaded, or, that I had better preuented. But why spend I the time in wishes, which are no meanes of welfare, Vna salus victis nullam sperare salutem. Let me dye, for death taketh away the scandale of my decay, yea only death is the medicine of my miserie: this sayd, he cast himselfe groueling on his bed, contemning all foode, refusing all nourishment, neyther could the perswasion of his Princes, nor the prayers of his fouldyours, in any wayes withdraw him from his desperatnesse, till sodaine newes was brought by an espiall out of the Citie, of the generall Proclamation published in Rome, that who fo could bring forth his white horse and armor, and shewe the wound that was inflicted him in the last combate. he should in recompence of his good deserts towards Christendome, be made heire apparant to the Empire, and receiue faire EMINE the Daughter of the Emperour in Marriage. This newes fomewhat relieued him, and a fodaine hope entered his hidden thoughts. He knew his owne courage of as great consequence as any mans, whereby if he were croffed in his voluntary purpose, he might wage the Combate, he gathered by circumstances, that the Knight who deserved, had vowed obscuritie, and these tokens that were required were possible, wherevoon dismissing all his traine, he onely called vnto him a certayne Negromancer of approoued knowledge, with whome he fo wrought with gifts. that hee by Magicke founde the meanes to drawe the K 2 true

true patterne of the armour, and to finde a horsse so like vnto the other, that who so should behold him, would suppose him to be that of ROBINS. Being by this meanes ayded with all possibilities, he caused the armour to be forged with all expedition, and wounding himselfe vehemently in the thygh, he presently bound vp the same, resoluing by this meanes to deceive the Emperour, to compasse EMINE, and keepe the remnant of his armie in securitie: wherevpon, discovering his pretence vnto his Nobles, and shewing them both his manner and meanes, he armed himselfe, and committed the care of his armie to the charge of his Princes, and so taking his leave, departed towards the Citie.

How the Souldan entred the Citie of Rome in his disguise, and made his claime to Emine who should have beene betrothed vnto him, and what miraculous chaunce did thereopon in sew.

Ne day and more after his last victorie, the Emperour kept his bed, and viii. dayes continually after intended quietnes, knowing that the enemie was too much weakned to prouoke him as yet, yet fufficiently able in their trench to worke for their owne defence: it chaunced, that vppon the feast day of S. Peter (a day of great solemnitie in the Citie of Rome) that after the Emperour with his other Princes had heard the deuine service, and bestowed their bountiful almes on the poore, whilst in great pomp the mighty potentate fate in his hall, attended on by a manly trayne of Courtiers. The Souldan entered the Citie in bright and lucid armour, his crest replenished and beautified with a plume of rich feathers, which ouerspreading the back of his milkewhite Steed in many beawtifull colours, gaue greater beawtie to his horse and himselfe, and in that he was armed after ye Christian maner, the first court of gard let him passe. He was a Prince of high maiesty, and wonderfull dexteritie in armes, and with fuch agility managed he his horse, as all the Citizens began to maruell, some alleaging this, some muttering that, according to their naturall opinions, and dispositions; but

at fuch time as he entered the high streete wherein stoode the Emperours pallace, the second court of guard stayed him, and questioning with him what he was, it was answered that he was the very same knight that had reskewed the Emperour, releeued Christendom, and deserued EMINE, and forthat cause he was come according to his Excellencies proclamation to claime his due. The rumour was no sooner spred, nor the word past, but hee was entertained with generall applause of the Souldiers, the Citizens began a sestiuall, and all the chiese Courtiers in magnificent pomp came out to meet him, when being dismounted and brought before the Emperour, after gracious salutations he began thus.

Most mightie and famous Emperour of Rome, since the common voyce throughout Christendome, and report in forraine Countries, attributeth as much constancie to thy word, as commendation to thy worthinesse; I have being a Prince as mightie as thy felfe, and more courteous than thou imaginest, prefumed to relie vppon thy promise, and require the accomplishment of thy proclamation; I am the man Romane Emperour, that bewitched with the excellent beauties of thy daughter, haue forfaken mine owne friends, to relieue my foes, and have faued thy life, when thou foughtest my losse, I have invested a meane subject with the estate of a Souldan, and from a Souldan haue I changed my felfe to procure thy fafetie; Loue (thou great Potentate) hath made me murther mine own Mercenaries, massacre my native friends, yea love hath so gouerned my affections that to enjoye it I have hazarded my fortunes: yet is the reward of my trauell fo great. and the regarde of EMINE so gracious, that were there thoufand kingdoms to aduenture, millions of Souldiers to loofe, hofts of friends to forfake, I would leave them all to betake me to EMINE; that I am the man, behold the meanes, the armour, the horfe, beholde the wounds, which thy purfuing Knights inflicted (wherewith hee discouered his thigh) all which yeeld apparant testimony of my appropued towardnes: had this action been attempted by a stranger of meane estate,

the defert had been mightie; but being practized by thy foe, atchieued by thine equal, how worthie am I thy recompence \$ The Emperour impatient of delay (his ioy was fo accomplished) arose from his royall seate, accompanied with all his Princes, and casting his armes about his necke began thus. I had not thought braue Souldan, that fuch bountie of mind had remayned in a Barbarian, to hazard his owne fortune. and to relieve his foe: but fince I fee by apparant proofe that thy vertue is beyond expectation, and thy deferts approoue thy magnificence, my promife shall bee accomplished, and EMINE and this Empyre, these Péeres and mine owne person, shall be at the Souldans commaund, onely great Monarke it behoueth thée this, if thou meane to wed a Christian, to become a Christian, which if thou shalt effect, such a league of consanguinitie shall be knit betweene vs, as shall concerne thine own fafetie, and the fecuritie of both our subjects. The Souldan that accompted no other heaven, than enjoying EMINE, and rather respected his pleasure, than his profession, voluntarilie condificended, and in the presence of all the Estates of the Empyre was christened by the Pope, that was at that time there in presence, by the name of FREDERICKE: great was the solemnitie in the pallace, and many the Careffes of the Courtiers: then were Lists set vp, and Trophies erected, and nothing founded throughout Rome but the marriage of EMINE, who vnawares was called for by the Emperour, and certified by fignes of his determination. The poore Ladie expecting nothing lesse than marriage of him she detested, sent out plentifull teares, and spent many bitter sighes to the astonishment of her father, and the whole affembly continually poynting at ROBERT, who in the thickest of the assembly had heard all the coloured falsehoods, and smiled at them; but he that rather had care of GOD, than the world, fet all pompe and vanitie at nought, acknowledging his actions to have been attempted for conscience sake, not promotion. Merueilous was the astonishment of EMINE, whose eye was neuer off of ROBERT, séeming as though with piteous teares she claimed his protection, which

which wrought in him a change of colour, and made him together with the grieuousnesse of his wound to depart out of the assembly. Emine associated hereat fell downe in a sound. and being at last dawed after many milde perswasions of her father, alleaging how her repulse was a disparagement of his maiestie, she condescended and vouchsafed the accord: great was the ioy of the Souldan, the reioyce of the Souldiers, the content of the Princes, ye delight of the private: in briefe, the day following ye folemnifation was to be accomplished. rumour of the Souldans fuccesse was no sooner spred thorow the Campe, but if there were applause in the Citie, there were merueilous triumphs in the Trenches, in such fort as it happeneth among Saylers, who when a bitter storme hath béen past, and their ship in daunger of drowning, forget their olde domage, and reioyce their late escape: so fared it with these Barbarians, who feeing the furie of warre ceased, the cause of peace commenced, forgot their former broyles, and reioyced at the presence of fortunes benefites. In great delight and iolitie were these Princes conuersant all the day long, and at night with no lesse expectation of pleasure, each one betooke himselfe to his rest; onely ROBERT who knew the determined day of his penaunce was expired, and fawe that the Princesse EMINE did mightely affect him, began to coceaue some sparks of pitie, gréeuing that an impious Pagan should enioy such a paragon: and in such fort fared hee, as those that play at the game of Chesse, still preventing, but alwaies fearing a mate, his minde was wholy addicted to God, but the portion of the flesh began to conspire; great was the combat all the night long betweene his affections, now of zeale, then of compasfion, straight of loue, for there is no generous heart but is capable of the fame. The morning meane while began to push foorth her beauties, wéeping her violet swéet deaw and pearlie moysture on every tree, plant, and slomer in the medowes; the hills were adorned with the golden beames of the Sunne, and Rome inriched with all the beauties of Nations, the spacious galleries were decked with gold, the rich Pallaces with pearle,

pearles, and tiffue, euery street was adorned with Arras, virgins with lampes of filuer with fweete perfumes and odors apparelled in white, with Coronets of pearle, their haire scattered about their bosomes attended for the Bride, and a noyfe of melodious mufick, accompanied with delicate voices awaked both the Princes that were to be espoused. First entered the Souldan into the great Hall attended with his brauest Musulmahs, so rich & gorgious, that the Sunne which beheld them seemed to dazle at their deuises: after entered the Pope with all his Clergie, finging most melodious himmes, when fodainly all the Princes attending, the Emperour marched forwarde, who twixt himselfe and PEPIN of France, (the greatest of crowned Kings) brought saire EMINE apparelled like IUNO in all her pompe, and attended with all the beautifull of Europe; ROBERT among the rest in a newe fooles attyre. was a speciall attendant, and oftentimes his heart earned and his foule fighed to fee that another should enjoy his title; faine would he have spoken, but religious zeale closed his lippes: In briefe, when the folemne feruice was accomplished, the Pope in all folemnitie presented himselfe in his Pontificalibus to couple these two magnificent Princes together, EMINE was brought foorth, the Souldan addressed, the Ceremonies were begun, and the foothfastnesse was to be plighted, when (loe the wonderous workes of almightie GOD) EMINE at fuch time as their handes should have been joyned, violently drewe hers backward, and inspired by divine providence (after she had been dumbe from her infancie thetherto) she began thus.

Vnhallowed Pagan, who to performe thy luft, counterfeitest Religion, and to attaine my loue, hast coyned a lye; knowe thou that thou canst dissemble with the world, thou canst not bee hidden from GOD: with what sace (false Souldan) canst thou claime anothers right? or intitle thy self to that honour which thy betters have deserved? It lyes not in that weake hand to containe such hardines, in that faint breast to enact such forwardnesse, neither wert thou able in firmnes.

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firmnes, couldest thou reach to that honour wanting faith. It was not man (ye Princes) it was no humane power (dread father) but the divine working of God by the meanes of this supposed Idiot, that gaue vs conquest: This ROBERT surnamed (for his wicked life in times past) the Diuell, who hath turned his damned deedes to deuotion, is he that reskewed the Emperour, was armed by mee, was horfed by my command; and if he be fearched, is the very man who was wounded by your Knights; this Souldans armour is magicall, his Stéede infernall, himselfe perfidious; why permit you (Princes) that he who hath foyled his hands in your blouds, should be served like a Prince of high bountie? Lay handes on him, inflict bonds on him, flay the viper ere he fting, and the Crocodile ere he can deuour. These words were vttered with a confident and bolde spirit, and all the assembly was abashed at this wonder; the Souldan stood as a man that had lost his fenses, and the best Romanes began to flocke about ROBERT. During these miraculous euents, whilest each mans tongue was kept mute with meruaile, the holy Recluse entered the presence (ordayned as it is thought by divine ordinance) in his hands bare he the true Armour, and about his neck the girdle and fworde, having a religious Nouice at his heeles who led the white Steede; who taking ROBERT by the hand marched through the prease, and prostrating himselfe before the Emperour and Pope, began thus. How many waies (you eyes of Christendome) hath God permitted error to supplant the righteous, to the ende that beyond expectation he might expressed his righteousnesse? The lippes that were shut hath he opened, and the things that were hidden hath he reuealed; PATROCLUS is not ACHILLES (ye Princes) though he weare his armour, nor the Foxe the Lyon though he weare his skinne, nor the Crowe the king of birds, though hee hath borrowed the feather, nor this Souldan the deseruer, though he hath claimed the title: but most facred Emperour, this man is the cause of your safetie, Christendom is beholding to this prince, and Normandy famous in this ROBERT; and that this is hee, what L

what greater token (before my God) than EMINES testimonie? hath not God given her an instrument to open desert. which before time was closed with dumnesse? and that this is hee, what greater proofe than the very Armour, the very Sword, the very Steede, concealed and kept by me for greater secrecie? Behold the wound, not inforced by a voluntarie stroake as is the Souldans, but by a fauouring hand who laboured to discouer him; if therefore trueth being opened, bee preferred before error, and condigne worthines before impietie and wickednesse, Emperour accept this Prince of Normandy for thy fonne, who procured thy fecuritie; for thy kinfman, who reskewed thy Countrie, so shalt thou performe the duetie of a just Prince, and be commended for thy prouidence. This fayd, he discouered ROBERTS thigh, and presented all the titles of his claime, and crauing private conference with him, was permitted to conuerse with him alone in a hidden chamber: meane while the Pallace was in an vprore, and fome swords were drawne to assaile the Souldan, who abashed & ashamed at his discouerie, seemed rather a dead than a liues man. But the Emperour who fawe in his lookes the tenour of his loosenes, being a gracious and benigne Prince, withstood the affailants, and after thankes given to the heavens, and kinde embrace to EMINE, he spake in this manner to the Soul-Pagan, though it be in my power to cut thee off, it is not my pleasure to vse discourtesie, I see it was fancie that made thee faine, and follie that hath procured thy fall, I know thy estate is desperate, thy souldiers spent, thy Musulmans discomforted; and in that I disdaine to combate with these who are welny conquered, I pitic thee, and pitying thee grant thy peace: If therefore thou wilt prefently depart my Court, dislodge thy Campe, and leave Christendome, thou and thine shall enjoy both life and libertie, and that for EMINES sake: if not, resolue thy selfe to dye, to see thy Nobles destroyed, and the memorie of thy name entirely exterminate and extinguished. The Souldan pondering with himselfe his perilous estate, seeing his loue recureles, and his libertie rechles except

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he accepted the opportunitie, answered the Emperour in this fort. If my fancies have made me foolish, beare with me Emperour, more mightie than I have fallen; for the attainement of EMINE if I have fained, I must now onely repent it, bearing a deepe wound in my thigh, but more woe in my heart: for my life I respect it not, were it not I regard my subjects; for thy bountie I accept it, and will depart Christendome, and so relying on thy word I take my leave, surrendring thee thy Christianitie, since thou hast berest me of mine EMINE. This sayd, reuiling and exclayming on destinie, the Pagans departed, and trussing vp their baggage shipped themselves, leaving both the siege and Christendome, which was mightily comforted by their departure.

By this time had the Recluse absolued ROBERT, and acquited him of his penaunce, and aduifing him to put on a robe of maiestie, he brought him into the great Hall vnto the Emperour, when as kneeling vpon his knee, the braue Norman began thus. Since my penaunce is performed, and my confcience discharged, (most mightie Emperour) I must acknowledge thy inestimable bountie, who for this seuen yeres space hast maintained me being an abiect in mine own countrie, and odious both to God & man: for which bountie if I have done your maiestie or Christendome any service, it was my duetie, who having defaulted in my former life time, ought in my reconciled yeres to follow honorable actions. The Emperour hearing his grave and wife falutation, feeing him an amiable and comely Prince, embraced him, and lifted him vp, replying I thanke my God (braue Norman Prince) that he hath opened truth, to discouer trecherie, & in stead of a Pagan hath recommended my EMINE to a Christian, for which cause hold take the honour of my estate, and the hope of her father, take EMINE, who by divine providence was ordained for thee, and by right and duetie appertaineth to thee: and in fo faying hée caused the Ceremonies of Marriage to bee solemnized betweene them, to the wonderfull reioyce of all L 2 the

PEPIN of Fraunce séeing one of his Péeres so the assistance. fortunate, wept for joy, neither was there any one Potentate that enterained not ROBERT with heartie loue and kindnesse; the Empresse reioyced in him, EMINE hartely embraced him. and fuch was the follace throughout the Citie, as may not be expressed. During these pompous solemnities, the Emperour bethinking him on his promise, caused the Princes to be assembled, where hee invested ROBERT with the Emperial Diadem, proclayming him heire apparant of the Empyre after his decease. In which pompe and triumph I leave them, returning a while into Normandy where our Historie began.

How Aubert hearing no newes of his sonne, after the terme of seauen yeares dyed, leaving the possession of his Dukedome in the hands of Editha and the Lord Villiers, with the lamentable treasons that thereupon ensued.



VBERT the olde Duke of Normandy, after the departure of his haplesse sonne ROBERT, liued a desolate and discontented life, hearing no certaine notice of his fafetie, or fecuritie, for which caufe he tooke fuch inward thought, that at fuch

time as seauen yeares were ouergone and expired, he gaue vp the ghost, leaving the charge of his Dukedome (till ROBERT his sonne might bee sounde out) in the handes of EDITHA his Duchesse, and VILLIERS a Peere of his signorie. At such time as his funerals were fully finished, VILLIERS seeing EDITHA was a Princesse of a milde and mercifull nature, nothing delighted with troubles, or worldly affayres, tooke vpon him the handling of all controuersie; and so sweete was the baite of signorie to him, in a short time, that from being an agent for another, he began to imagine the meanes how to take the whole possession into his handes: Little suspected hee that ROBERT was living, and as for EDITHA fince she was a woman, he supposed

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posed it an easye matter to supplant her, and her power: for which cause, after many conclusions, and melancholie deliberations, he suborned two salse witnesses, who accused the Dutchesse of poysoning her deceased husband, so couloring the accusation with probabilities, and corrupting great men by bribes, that EDITHA was emprisoned, and after a while adjudged, which was, either within the tearme of a yeare to finde out a Champion to defend her truth, or else to be con**fumed** with fire. The chaste Princesse seeing iniquitie preuaile against equitie, perceiuing the Iudges eares were shut, and the great mens toongs filent, and beholding her former friends, how like fommer birds they forfooke her, she cast off all care of life, grounding her felfe vpon her innocencie, and returning to prison, led therein a solitarie and lamentable life, whilst VILLIERS enjoyed the Signiorie. Often and many were her complaints, accompanyed with feruent prayers, and divers times called she to remembrance her former offences, and bethinking her felfe of her fonne, wept bitterly. One day looking out of her prison windowe, (from whence fhe might beholde the thicke Forrests, and pleasant Meades) she bethought her selfe how wretchedly she had curssed her wombe, and the vnhappie fruites of her tempting God: for which cause, humbling her selse on her knees, and sheading teares of compassion, she spake thus. O my God, thou art iust, but I iniurious: I tempted thee by vnlawfull cursses, thou chastisest me with deserved crueltie: I' imputed my barrainesse to thy wrath, not to my wickednesse, and sought helpe from the Fiend, in hope to be fruitfull: this my tempting of thy Maiesty, exempteth me from thy mercie, and my lewd desires are the cause of my lamentable destruction. O Mothers learne by me, let him that made all things, moderate all things: let him that graunteth increase, prefixe the time of increase, except not against his glory, least he exempt you of his goodnes: his delayes are no dalliance, his decrées are deuine: since therfore he doth dispose of vs, let vs not oppose our selves against him: O father of mercy pardon my L 3

impietie: let mine innocencie haue rescous, as thou art the God of the righteous: thou that fauedst SUSANNA succour me; thou that relieuedst DANIEL deliuer me: in this fort, and with these sighes, full often and many times did this poore Princeffe bemone her mischiese, exclaiming on the impietie of her accusers, whilst suspitious VILLIERS thought every houre an age, and euery day a yeare, till her dayes were determined, yet in outward shewe he bemoned her, visiting her oftentimes, presenting her with many delicates, enterprising with all possible industrie to rid himselfe of suspition, and abuse her simplicitie: diuers of the Princes priuily murmured, séeing his ambition by his behauiour, and his craft cloked vnder curtesie, but as times have their revolutions, so truthes are discovered, which shall manifestly appeare by the sequeale that infueth, wherein it is euidently prooued, that God neuer faileth those who put their trust in his mercie.

How Robert after he was inuested in the Empire, heard of his Fathers death, and departed to take upon him his Dukedome, accompanyed with Emine his Empresse, and Pepin of Fraunce, with other Princes.

Hen ROBERT furnamed the Deuill, had in this fort attained to the Monarchie, enioying the tipe of worlds felicitie, wherewith ambitious mindes are greatly delighted, yet shewed he himselfe to be so farre estranged from vaineglory, that he wholy attributed his good fortunes to the deuine Maiestie: his delight was to converse with holie men; his studie the heavenly doctrine, he entertayned Hermits with great deuotion, and Pilgrims received great presents at his hands: in this sort remained he beloued of his equals, and honored of his subjects, affected by the Emperour, fancied by EMINE, till a desire tooke him to re-uisit his owne Countrey, & converse with his owne friends, and lo to the surtherance hereof, how occasion ministred it selfe. It chanced at such time as all the Christian Princes prepare

prepare to make returne into the Countries, in that ye warres were finished, that PEPIN had certayne letters sent vnto him, whereby hee vnderstoode of the decease of AUBERT, and the estate of the Duchy, which he imparted with ROBERT, whose fodavne forrow caused the whole Court to be detayned with discontent. In briefe, his heart so earned at the slender and weake estate of his native Countrey, that at last he attayned licence from the Emperour, to goe visite the same: EMINE likewife was permitted to accompany him, with many other great Lords, fo when all things were in a readynesse, hee tooke his leave of the Emperour, who with entire affection and tender fauour, embraced both his Sonne and Daughter, recommending them to the safeconduit of the Almightie, and King PEPIN, who accompanyed them: and fo long they trauayled with gracious entertaynement in all great Cities, that at last they arrived on the frontires of Normandie, when as ROBERT bethinking him of his Fathers losse, began to weepe, whome EMINE comforted with many amiable confolations, and PEPIN perswaded with found and fage reasons. They had not long trauayled, but they met a Damosell galloping in great haste, and lamenting so piteously, that it greeued the beholders: aged shee was, yet goodly of personage: and being earnest in her hast, would have overpassed the Princesse, had not ROBERT stayed her, demaunding the cause of that her so great expedition. O Prince (favd she) for no lesse thou seemest, hinder not my haste, least thou harme an innocent: for why, my let is the loffe of fuch a Lady, who hath not her equal in the world for vertue, yet shortly is like to perish through treason and villanie. ROBERT knowing her countenance, questioned further, and his minde perswaded him, that the cause neerely touched him, as in footh it afterwards prooued, for the Lady ripped vp vnto him the whole discourse of EDITHAS imprisonmēt, her accusatio for poisoning her husband, ye subtil & malignant infinuatios of VILLIERS, neither pretermitted fleany thing

that might concerne his Mistresse, or moue affection: she tould how his Ladie was adjudged to death within three dayes, if the found not a Champion, (for onely three dayes remayned of the yeare) she declared the earnest haste of the accusers, and concluded thus: Now noble Prince, since thou knowest the cause of my trauaile; if courage serue thee in the attempt, O be forward, and helpe the forfaken, for more noble canst thou not fight for, more gracious canst thou not aduenture for: but if thou preferre thy reioyce before iustice, pleasure before prowesse, and beare the name of a Knight, but not the nature, O stay me not, stay me not good Prince, I will feeke out PEPINS Court of Fraunce, where are valiant Knights and vertuous, sterne in rigor, studious of right; who if they forfake this cause, are worthic to entertaine none. This discourse finished she with aboundant teares, neither was there any in the company so hardharted, who bewept not EDITHAS miserie. ROBERT inflamed with displeafure, replied thus: Lady, thou hast found a Champion, feeke no further, heare is PEPIN to allow him, and a Princeffe to appoint him: this fayd, he in private conferred with the King of Fraunce and EMINE, desiring them to take easye iourneys, whilst he and the messenger intended the safetie of EDITHA: the request was so reasonable, that it was quickly graunted him; wherevoon he tooke his horse and armour, and trauailed with the auncient Lady, resoluing himselfe in every respect of that he suspected: yet concealed he himfelfe, though the required his name verie earnestly, and taking vp his lodging neere the Citie of Roane, he charged the Lady to goe and comfort her Mistresse, assuring her that she had a Champion that either would dye or acquite The Lady was not flack to accomplish his commaund, but so schooled her Mistresse by comfortable admonitions, that she who before times was altogether comfortlesse, began to gather some consolation. And now the prefixed day was arrived, when VILLIERS defirous to effect his pretended tirannie, had erected an ample and faire Listes in the chiefest

and fairest playne adjoyning to Roan, building sumptuous Scaffolds for the Iudges, prouiding place of audience for the prisoner, leaving nothing vnsought for, that pertayned to that tragedie: and at fuch time as the affembly of estates was fet, he brought foorth the Champion, a kinfman of his owne, well instructed in armes, and resolued in the complet of treason. This braue Caualier ritchly mounted, bonded his horsse before the judgement seate, offering to doo his devoire toward the approbation of the Dutchesse treacherie. was the prisoner called for, where EDITHA carying in her lookes the badge of modestie; in her behauiour the courage of a Matron; apparrailed in black Veluet, and couered with a vaile of black Tiffue, ascended her Scaffold, attended by all the chiefe Ladyes of Normandie, who to testifie their melancholie, were in like manner attyred mournefully. After that EDITHA had done her obedience to the Judges & Estate. fhe was demaunded for her Champion, who returned this answere. It is extreame iniurie, and no iustice (you Fathers) when Princes shalbe condemned like private persons, without respect of their Maiestie, or regard of their accusers: for otherwise was AUBERTS hope (ye Lords) who appointed me to commaund you, and not to be condemned by you: but dutie I perceiue was buried with him, and those that honored him in his life time, it was not for loue, but in hope to get liuing. I am accused for poysoning AUBERT, ye Peeres, and you your felues were eye witnesses of his naturall death. when no figne of treason, no token of violent death, appeared either before his death, or after his departure. Had he taken potions, they should have wrought, but you knowe there was no violence in his pangs, but even the infirmitie of age that fashioned him to his graue. But you will say there are witnesses, and what alledge they? for footh that I bought poyfon, but of whome \(\) that I tempered poison, but where \(\) that I ministred poylon, but when? were you as forward to examine circumstances, as you are affected to listen to complaints, you would blush either at your wilfull blindnesse, or vndeser-

vndeserued malice. But be it as you pretend, adjudge me to the fire, yet shal I dye innocent; call me murtheresse, I know I am innocent; for my Champion, I have not fought him, but God hath fent him: if he come not at the summons, let my body be confumed, this is the aime of mine enemie, and the worst of your enuie. This conclusion she vttered with confident boldnesse, infomuch as VILLIERS blushed, and some of the Peeres began to suspect him: well, the summons was sounded according to order, and braue ROBERT of Normandie boldly entered the Listes, offering to aduenture his life in the behalfe of EDITHA. Great was the iov of all the Ladves, to fee fo goodly a Knight enterprise the Dutchesseright, and EDITHA in thought feemed to claime fome part of him: but leaving tedious circumlocutions, this in briefe was the effect of the matter, the Champions were fworne, and the ludges appoynted, and after found of Trumpet, and Proclamation, the Combate was commenced. Great was the courage of the accuser, but greater the constancie of the desendant, the one fought for money, the other fought for his Mother, the one trusted to his force, the other to his faith, the one fought with feare, the other with confidence, in briefe, the one no lesse animated by amitie, than the other emboldened by equitie, after theyr Launces were broken, they betooke them to theyr Swoords, where (after fome small resist) ROBERT lent his aduersarie such a stroke, that he cut off his right arme, and killed his Horsse, and nimbly buckling himselfe vnto his enemie, who prepared to flye, rent off his Helmet from his head, and rudely casting him on the earth, commaunded him either to discouer the truth, or hee was but It is woonderfull to fee the affection of faithfull Commons to their naturall Princesse, for no sooner was the appealant ouerthrowne, but they all with common voyce cryed out, God faue EDITHA our true Princesse and innocent. VILLIERS was abashed, and descending from the judgement feate, fought meanes verie politiquelie to make away

the

the vanquished, before the villanie were discouered: but ROBERT preuented the same, for menacing him that was in his daunger with present death, hee in open assemblye discouered the Treason, the Complot of VILLIERS for the Dukedome, leaving nothing vntouched, that might manifest the Dutchesse innocencie. This his confession so moved ROBERT, that taking VILLIERS by the heare of the head, hee drewe him to the Judgement seate, causing the Eschevins of Roan to lay holde on hym, when mounting vp the Scassfold where the Princesse sate, hee tooke her by the hand, and conducted her to the chiefest seate of Judgement, and opening his Beauer, hee humbling himselse on his knee, spake thus;

Though my vnworthinesse before times (most gratious Dutchesse, and curteous Mother) deserve not the sight of so reuerent a person, yet acknowledging my faultes, and befeeching your fauour, beholde your Sonne ROBERT (for his wickednesse before times surnamed the Deuill) now humblie prostrate before you in all duetie: though I haue béen a corosiue to you in your youth, beholde, God hath left mee to be a comfort to you in your age: Reioyce (Madame) and as appertayneth to you, punish this Traytor according to his demerits. And you vnnaturall Normans, that neglecting duetie, have affected doublenesse, growe ashamed at your follyes, and confesse your faults, who have countenanced a Traytor, and contemned your Soueraigne. EDITHA deuoured in ioy, in stead of reply, fell vppon his neck in a found, and with fuch entyre affection embraced him, that it was thought that both their bodyes were vnited together with a mutuall simpathic of affections: and after the was reuiued a little, stealing a long kiffe from his lips, the began thus. And art thou yet liuing my Sonne, or are mine eyes deceived? Yea thou livest my Sonne, for nature tells me fo, planting fuch a joy in my heart to sée thée, as I neuer had so great will to sigh for thée. M 2

Oh the fruite of my wombe, and the comfort of thy father had AUBERT lived to behold thee my fonne, to have feenethy wilde dalliance exchaunged to wife difcourfe: thy fond behauiour, to affable benignitie, thy diuellishnes to discretion; oh the ioy, oh the follace; but hee from heauen beholdeth thee, and I on earth embrace thee. The Péeres and Ladies cut off her further discourse, each one presenting him homage and humble falute: whereupon taking EDITHA with him, and placing her on the right hand, he with great grauitie ascended the Iudgment feate, and spake thus to all the assemblie. Were I as insolent, as I haue béen accustomed (my countrimen) neither would I ascend the place of Iudgement, nor condiscend to administer Iustice: but since God hath humbled my heart, and altered my affects, and made you happie, in calling mée home, hearken to me my Subjects, and confider on my favings: If absence alter not heritage, as it cannot, and forgetfulnesse chaunge not dueties, as it should not, you ought yee Normans to accompt me for your Lord, and accompanie my care for you, with your loue towardes mee: and for this loue and duetie you imploy on mee, I must levell out and devise meanes to preserve you, which can no better bee administred but by iustice, which ordereth all things with so determined iudgement, that the good are maintained for their goodnesse, and the bad punished for their iniustice: Since therefore in the entrance of my gouernment I finde cockle that hath choked the corne, weedes that have overgrowne the herbes, and peruerse me who have inverted policie, I will take the sword in hand like a commaunder, and roote out this cockle from the corne, these weedes from the herbes, these rebells from the righteous, that the good may better flourish, and the bad stand in more feare; for which cause (ve Normans) since it is confeffed, and approoued, that VILLIERS with his competitors, have conspired against the Ladie Duchesse my mother, our will is that they perish in the same fire they prouided for the faultles. and fuffer the same punishment they ordained for the innocent. All the whole people applauded his righteous iudgement, and

and iuftice was orderly executed, whileft each one meruailed at his excellencie and wifedome. After then that he had receaued homage of the Péeres, and was inuested in the Dukedome, at fuch time as hee was entering Roan with his Ladie mother, the King PEPIN with faire EMINE richly accompanied presented themselues; great was the gratulations twixt PE-PIN and EDITHA, who courted her in this manner. Madame, though your sonne ROBERT departed from you a rebell, hée is returned in royaltie, being not only Prince of Normandy, but Emperour of Rome, this his Ladie and wife, these his followers and welwishers; so is your forrowe paied home at last with great follace, and the griefe you have endured requited with gladnesse. EDITHA when she heard these tydings was rauished with ioy, humbly entertayning EMINE, and honouring her fonne; great was the triumph in Normandy for the libertie of the Duchesse, the returne of the Duke, and after long and festivall sollace, PEPIN receaved homage and fealtie for the Duchie, and returned to Paris in great pompe: ROBERT, EMINE, and EDITHA remained in Roan, till afterwards being called to Rome vpon the decease of the Emperour, he became of an irreligious person, the onely royall paragon of the world.

 M_3 Epi-

Epilogus.

Entlemen, I have given colours to a rare conceit, as ful Tof wonder as worth, as full of perfection as pleasure, in which I have fatisfied humours, and performed historie, observing with APELLES the proportion of lines, as PROTOGENES did the disposition of lineaments, keeping such method in my humours, as the spheres in the heavens: where VENUS is placed neere MARS to correct his mallice, and mirth is planted in this discourse to detect the impersections of melancholie. If PROSPERUS feeke for contemplation hee shall finde it; if QUINTILIAN for invention, hee may meete it; yet are all things tempered with that equabilitie, that wee contemplate no more than we may auowe, nor invent no more than wee can verifie. Here may the dispayring father finde hope in his fonnes vntowardnesse, and the vntoward sonne take example to please his dispayring father: here is EBEN, though blacke in colour, yet abyding triall: let those that make no Idoll of their wits, be masters of this work; for the rest they shall if they reade, finde a thorne where they seeke a thiftle, and a reason to condemne themselues, though they commend not this fequell: and fo courteous Gentlemen relying on your fauours, I bid you farewell.

FINIS.







Diogenes in his

Singularitie.

Wherein is comprehended his merrie baighting fit for all mens benefits:

Christened by him,

A Nettle for Nice Nofes.

By T. L. of Lincolns Inne, Gent:



AT LONDON,
Printed by VVilliam Hoskins & Iohn Danter,
for Iohn Busbie.

To the Right Worshipfull Syr Iohn Hart Knight, all health and Happines.



Eathen people (Right Worfhipfull) lead by Nature, abhorred nothing more than a man Ingratefull: The

Christians taught from Heauen, command nothing oftner than to be thankefull. To auoid the reproofe of the one, and obey the charge of the other, I prefent your Worship (in signe of my sincere affect) with this fmall conceit, pend by a Gentleman my deare friend. matter may at the first sight (I graunt) feeme nothing graue, but in the proceeding it will prooue Gratious: Diogenes reprodues the vitious, commendes the vertuous, vnmasks finne, and fets downe remedies. If you accept it and forget my boldnes, my defire is fatisfied, and the Author no lesse pleased.

Your VVorships humbly

Iohn Busbie.

A 2 Dioge-

Diogenes to fuch as are difposed to Reade.

En, or Gentlemen, if ye be Gentlemen or men, accept the falutations of a Cinicke: Diogenes wisheth infinite good speeds to your good proceedinges,

and curseth endlessie yourill demeanors: wishing thelast to perish without supposing, the first to flourish without supplanting. That Diogenes is a Dog, the worst doubt not: his reprehensions dogged, the most denie not: for what foole blinded with earths vanitie, accounts not reproofe bitter, and the iust reproduer a byter. Seeing then the worlde is growen so sensuall, no meruaile though Cinicks bee slightlie set by. If any of you read and like, why then it likes me: if read and dislike, yet it likes me: for Philosophie hath taught me to set as light by enuie, as flatterie. Greedines hath got up all the garden plots, and hardly have I a roome left to turne my Tub round in: the best field slowers now fade, and better than Nettles my lands will not affoord. They that lift may take, the rest leave, and so I leave you.

Euery good meaners wel-willer,

Diogenes.



Diogenes in his fingularitie.

Interlocutors:

Philoplutos. Cosmosophos. Diogenes.

Iogenes: A goodly day if men were as good: The Sunne I sée riseth vpon many, but not to their amendment. Good God what a Citie Athens is? Here are faire houses, but false hearts! Many tenemēts

fit to make Temples for the Gods, but fewe owners in them that tempt not the Gods: I fée here goodly Pallaces, & rich, that fpue out their Maisters for Riot; A faire market place to entertain much mischiefe. I wonder when our great Maisters rise, how many sinnes shal rife with them? Damocles lately acquainted with Philautia in speaking hir faire spendeth hir much, and hauing a bolde face hath gotten bountifull fortune, Arislippus though old yet liues he by the flatterie of Alexander, and whether is it better (my Genius to be fleabitten, or flout-bitten? There are so manie faces now in maske, that the World runnes all a masking: and so manie bad men thriue by countenance, that necessitie is the best mans cognisaunce. Athens hath manie men that will fpend a treasure for a title, yet having gained the wordly title of happines, (alas) how is it tickle? Is it not a gay world? I fawe Lais iest with Alcibiades last night, and he endured it: But when Phocion the last day tolde him he was proud (*Iupiter* helpe me) how was he peeuish? Our Signiors are seuere, our

Ladies austeare. It fareth in Athens as among the Sybarites, who chace away Cocks fro their Cities, because they are too watchfull: and our Athenians counsaile from them, for feare they should become honest. What should Diogenes then doo but be singular, to sée the better fort so sensuall? I thinke it rather better to weare patches on my cloake, than to beare the patch on my head: & rather to féede on rootes, than to be defiled with royot: to ferue Nature in want, than Fortune in wickednes. But why speake I of want? Breathe I not aire with the King? Is not sufficiencie a sumptuous banquet, warmth a worthie raiment, and a good thought a true kingdome? Tut, Diogenes is rich: who loytereth not on downe, whilest others lack deuotion: who sléepeth (with Aristotle) to wake, and studieth (with Cleanthes) to watch. But foft, Cosmosophos doore is opened, and Philoplutos is stirring: shrowde thee Diogenes, the one hath a stinking breath that corrupteth manie complections: the other a far reach, which (excéeding the compasse of the Moone) maketh some men sicke for want of the Sunne. Sée, fée, how they prease foorth: O Mercurie, what God foeuer hath a Temple, I am affured thou haft a plentifull Altare. In former ages Deuotion was thy father, now Dooblenesse is thy furtherer: thou haddest wings in thy hat, but they are moulten, and from their dust wickednes is sprung in thy followers hearts. Blesfing on him, how grauely looketh *Philoplutos*, nodding on his Mule as Silenus on his Asse, pretending much grauitie, but not a graine of honestie. Now shall our Notaries get some coyne: but note this, there is some coosenage: the still streame is déepest, & the stearne looke doublest. Ah Foxe, are ye walking? But sée, they are in conference: the rot confume them, for they confume the world. Hide thée Cinick: it is better to be a Lord in thy tub, than a lackey in their triumphes. They approach me, I would my curses could drive them from

me. They cleaue like burres to woollie garments, and draw fléeces of wit from Philosophers: applying it as craftie Phisitians doo their corosiues, smothering much paine vnder pleasant perswasion, and making the world beléeue that *Venus* is all wanton, in that (the report runneth) shee was bred of the some of the water. Husht *Diogenes*, the vultures are at hande: silence in these dayes is a trim safeconduit.

Cosmo: God giue you a good morrow, Signior Philoplutos.

Philo: Thanks good Cosmosophos: whether away fo early? I feare mee you be fick of Christophus counfaile, thinking no time good that is not gainfull.

Cosmo: Trulie fir, to gaine experience I am watchfull, accompting the time verie well spent, wherein a man anie wayes learneth to be expert: what we lose in sleepe is but losse in life, neither can we purchase more in liuing, than not to be dead to liue.

Philo: You say well Cosmosophos: but some studie so much on time, that all their indeuours are out of time. I speake not this of you Sir, whose experience in worldly affaires, hath graced you among the better sort: but of those, who nodum in eirpo quærunt, tempring their studies in such manner as Musitions doo their strings, who wrest them to so hie a reach, that they stretch them beyond time, tune, or reason. But to let them passe, Cosmosophos, if your businesse be not of great consequence, shall I be bold to craue your companie.

Cosmo: You may commaund me: but whether, may it please you?

Philo: To Diogenes tub, who (as I vnderstand) by his long plodding in reprehensions, is become passing skilful in experience: and séeing manie faults, can more iudiciallie speake of follie. Now, since I am called to high estate, and he is continually conversant in déepe studies, I meane to question with him, sollowing the quadratic production of the pr

B 2 litie

litie of the Bée, who fucketh his honie from hemlocke, and the preferuatiues of health from poyfonable hearbes.

Cosmo: You doo verie well: but might I whisper in your eare, I could aduertise you of a matter of much consequence.

Philo: Say on (good Cosmosophos) mee thinkes these grey haires should include much experience: thou canst not but deserue well of the Common-weale, when thou entendest my commoditie, who dare boldly say with Tully (who ever saith otherwise) that I am Pater patriæ.

Cosmo: Your rare vertues (worthie Philoplutos) are in effect like Archidas Doue, whom each Artist beheld flying, but could not make flie: you beare the feather of a Phænix in your bosome against all wethers & thunders, lawrell to escape lightning, and countenaunce to auoyd contempt: which maketh your felicitie more admirable, and your foes more milde. But to our purpose: fince you are fingled from your traine, may it please you in this manner to be certified; There are manie in our Common-weale of Athens, who have ripe wits & readie toungs, who if they catch an inch, will claime an ell; if they put in the finger, will thrust in the head. Of these you must take héede: for it is an olde reason of Charondas, (and not so olde as true) that yong fruitfull plants grafted on an olde flock, will foone fuck out the fubstance: and that Æ sops husbandman that warmed the subtil serpent in his bosome, was brought by him vnto his burial: fuch yong nouices must be checked like wanton whelps. their tungs must be wormed least they wound, and their fethers clipped least they conspire. If they talke wel, tel them they trip; it is better fmother them in the egge, than fmooth with them in the bird: for the meanest sparrow hath his neb, the lions whelpe his clawe, the weake thorne his prickle, and the poorest man his policie; which you may dreine from them, as the Vintners do the wine from the lées, if the wine bee too rich, giue it a dash with

for nice nofes.

water, if the wit be too ripe, suppresse it with seuerenes: who meanes to sit solie on Olympus, must suffer no climers. By this (Sir, I doubt not) you conceipt my intent.

Philo: I thinke thou art Oedipus (my Cosmosophos) thou art so privile to my conceipts: But hark thee, I vse our Athenian young men, as curst mothers doo their vnhappie children, I cal them to me with a fig, and whip them from me with a twig, with sew crownes buy I their gleanings, and imploy all this to mine own glorie: I know the heavens admits but one Sunne, & high places but one commaunder: which estate since my good fortune hath called me vnto, I will have none see through my spectacles but my self, nor carie an oare in my boate, least hee turne mee over boord. But see where Diogenes sitteth gazing vpon the morning Sunne, who (desirous to see the Summers beautie) hastely rouseth himselfe from the Ocean. God speede thee Diogenes.

Dio: Euill may they spéede, if they spéede not thée *Philoplutos*: what, art thou risen this morning as a Wolfe to thy pray? or hath some fat soole falne into thy laps? fure it is, thou waightest for some profit, thou hast so soone forsaken thy pillowe.

Philo: No Diogenes, I am rifen thus early to entertaine thy counsaile, thou knowest I am called to high charge in this Citie.

Dio: I, and what of that?

Philo: My desire (for this cause) is, to be aduised by thee (good Cinick) how to behave my self in this waightie estate, considering the indisposed mindes of the common people, the daungers that waight on high degrées, the policies that are required to entertaine all Estates, the disciplines that are to be vsed in reformation of abuses, and the rewards that are to be employed on such as deserve well.

Dio: Sirha, who appointed thée to gouern in this state?

B 3 Philo:

Philo: My Prince.

Dio: How ignorant was hee to admit thee to that place the which thou art not able to supplie. Is not hee an Affe that putteth his affaires in the hand of the ignorant? his ship to the conduct of a witlesse Pilot? his stock to the disposing of an ignorant banquer? or his citizens to his charge that hath not long converst with counsail? Heare me *Philoplutos*, I feare me thou art quicke of fent with Demades, thou wilt smell more than thine owne, and thy high countenance in this citie will be an occasion for thee to coulor thy wickednes? Thou louest wealth too much to entertaine wisedome, and the desire of the one killeth the hope of the other: yet fince thou art Cocke on horsebacke, Ile fit thy stirrop, and tel thée what becommeth thée, though I am affured thou wilt not entertaine it. Plato, with all the law-makers of antiquitie, as Charondas, Solon, Sesistus, before them Batis the Babilonian, Anacharsis the Scythian, with others, haue first (in the institutions of their Common-weales) induced a feare of the Gods: which being naturally ingrafted in the hearts of men, maketh them entertaine the written lawes with more reuerence. Numa (to colour his policies) faid, he had his instructions from Egeria, Romulus (before him) from Iupiter: in briefe, the whole aime of vertuous men in times past, hath been to derive their lawes from the Gods, and to confirme their Citizens in fouereigne awe of their hea-First therefore, (Philoplutos, since uenly Protector. thou art made a Maiestrate) sée thou diligently intend the feruice of the Gods, drawe thy decrées from their divine motions: fo shall thy people more voluntarily accept them, & thou with better conscience publish them. And (as a special rule) learne this second lesson, Medice, cura teipsum: pull the beame out of thine owne eye, then helpe thy brother: reforme thy faultes, then punish others folly. For men in authoritie are eyes of estate.

estate, according to whose life, euerie priuate man applieth his manner of life: so that the Poet said truly,

Regis ad exemplum totus componitur orbis. Such béefe fuch broth, fuch lips fuch lettice, fuch Lords fuch lay-men. In Traians time all men studied instice, in that hee was iust: in Octavius dayes each one would bee a Poet, because he delighted in Poesie. Order thou therefore thy life in such fort, as it may bee said of Athens, as Plutarch speaketh of Sparta, The yong men carrie olde mens mediocritie, the olde men are youthfull in magnanimitie. In thy lawes respect the nature of thy people: looke into Athens, a proud affemblie of fine toungd fellowes, daintie in attire, studious of nouelties, fond of fashion, too much addicted to couetousnesse, inclinde to deceive their neighbours: now examine these by the strict lawes of morall vertue, and since they degenerate, deuise how to daunt them. What so is not of vertue, is against it: it is an vicer & must be launced, an ill humor, and should be purged. Let me haue informers for finne, not for breach of custome: a Censor to correct sinne, not an incenser to continue sinne. Let vs have more hospitalls for the poore, and fewer pallaces for the rich: let fouldiers have more pay, and vfurers lesse profite; let Catelines bee cut short, and Ciceroes calde home: then shalt thou rule well in Athens, and the Citizens be better ruled.

Cosmo: O how well speaketh Diogenes?

Dio: Oh, how fondly flattereth Cosmosophos? Sirha, shall I counsaile thée?

Cosmo: Doo, good Diogenes.

Dio: These kinde words require a curteous requital: harke thée Cosmosophos, thou knowest Timons sig tree.

Cosmo: And what of that?

Dio: Why goe hang thée thereon, the world hath too manie loue-worlds, but too few hate-worlds: shall I sute thée Cosmosophos?

Cosmo:

Cosmo: How meane you that?

Dio: Why bestow a funerall bountie vpon you in conceit, and tell you how in conscience it ought to bee lined.

Cosmo: Say on.

Dio: O ripe word, a kin to euerie lack-penie, who haue learned the fay on their backs, but wil neuer fée the discharge of their bonds. Harke Cosmosophos, I wil haue thée apparailed according to discipline and order: Thou shalt weare a bare hat, because thou art too great a niggard to buy a new; and carrie wolues skinnes for thy facing, because thou art a wolfe in thy fashions. With the finger and the thombe thou shalt poynt at sinnes so long, till thou catch them in thy bosome: and garter thy felfe vpon a straight stocke, till thou hast prooued thy felfe to haue a large conscience. I appoynt thée no more continencie, than to eate while thy bellie is full, nor constancie, but to brawle rather than burne; a filbert is better than a faggot, except it be an Athenian she handfull: you know that Cosmosophos, euer since your last mariage, how doth the father of your sonne in law?

Cosmo: Dost thou mocke me?

Dio: No, I meane to move thée, and transforme thy thoughts into actuall servants to waite vpon thée: Thy kinde thoughts (which may bee duely called actuall Æquivocations) shalbe translated into slessly servitours, and they of this sort shalbe called by the name of flatterers: these shall carrie Ostridge plumes in their partie colored hats to wave with everie winde, & aspen leaves in their mouthes in stead of roses, by reason of their incertaintie in wordes: For their liverie, if they borrowe it of Iris, it is all one: partie colours serve them best that are never one: For their other thoughtes, they shall like the trim Asse in Æsop have trapping of golde, and a great choller of that whereof one linke will buy them an hundreth halters. They shall be called Mercanti,

Merca-

Mercadanti, Impostini, Cacodemones, Daimones, Somnifophoi, Calopluti, Crusoponeroi, Nay if they were worthy of Christendome they should not want names: Being thus attended I know if Philoplutos be thy friend, Diogenes with the Wolues may barke against thee as the Moone, but neuer bite thee whilst thou art a man.

Philo: Thou abusest my friend, Diogenes.

Dio: Nay dost not thou abuse him? Trust him not Cosmosophos: here in Athens the father hath suffred his fonne to bée hanged for forty fickles, and hée worth 400. talents: The brother hath beggerd his brother in his ouerfaithfull credulitie, beléeue not these sort of men. who fo are married to their money are farre from mercie: I haue knowne ten men of his name and neuer a man honest. A man néede not Aristotles instance if he can but point at them, there is no word fo common in Athens, as My friend: the viurer pretending Cosenage, will fay, you are welcome My friend: My friend, (faith the retailer) by my foule it cost me thus much, yet fels this man his foule for two pence, and bobs thée out of thy Coine with My friend: Nay I will canuasse a friend out of breath: Philoplutos, because you are so néere mée, It is an olde prouerbe and not so olde as true, Amicus certus in re incerta cernitur, A true friend is knowne in a doubtfull matter: and what is more doubtfull, than when in borrowing money a man findes no friends? So Mosse his mare leaping ouer my Lords ditch, saide my Maister séedes me in Lanes, and is this friendship? Yet a sling at friendes, you are my Friend quoth the Cobler, if I have but a peny for my clout: My Friend (fayth the shoomaker) your shooe is good on the Last, but who so puts it on shall find small peniworth in the lasting: All now a daies vse this word Friend most commonly, yet liueth there not any one who abuseth it not most contemptuously. Trust not this friendly flattering Philoplutos, Cosmosophos; for if thou trie him,

thou shalt finde but a weake staffe to stay vppon: for among all the vncertainties of this world friendship is least certaine, apparailed (in these dayes) onely in good words, and sawning onely on prosperitie:

At simul intonuit, fugiunt, nec noscitur vili Agminibus comitum qui modo cinclus erat.

Cosmo: Well Diogenes, these words were better kept in, you are too plaine with Philoplutos, who is a man of worship and must be honoured.

Dio: A worshipfull man, a good word, he must be honored; what for a saint? Beshrow Diogenes if he déeme so, and fond art thou if thou imagine so: Honour is due to our Gods, not to men rich in goods, I haue séen Phillips statue erected here in Athens for reléeuing Greec: yet neuer knew I anie merit honour for deceiuing his Citizens.

Philo: Diogenes, you are too peremptorie, we came not hether to heare reprehensions, but to entertain counfailes: neither should Philosophers (as you are) bee so forgetful of their duties; it is an olde faving and a true. A controller is not without contempt: cease therefore (good Cinicke) to complaine of my faults, leaft thou bee conuicted of thine owne folly, and profecute that which thou hast enterprised, and adulse me in the administration of this our Common-weale of Athens. Thou hast in thy induction laid a good ground, inducing the feruice of the Gods, and continued thy policies with iudgement. as touching the loofe behaviour of the Athenians: fince therefore thou art so good an Oedipus, I pray thée runne through all estates in our Citie, that finding the imperfection of cueric member, we may the better establish and bring in frame the whole bodie.

Dio: Thou speakest wel Philoplutos, I wil play the worldling a little to please thee, and leave to rub thee on the gall, since thou art loath thy impersections should bee discoursed. What estate shall we deale with first?

Philo:

Philo: That which I ought not to complaine of.

Dio: Then vse Noli altum sapere, and séede on my rootes: who haue long handes can catch a farre, such as haue cléere eyes will quickly sée, yet Argus non videt omnia. It was a custome among our Athenian Painters to decypher the back parts, not the fore parts of Venus, imagining least in painting the moale on her face, they should displease, or in drawing her pale colour to a right sanguine, she should condemne them of flatterie: Quæ supra nos, nihil ad nos, Grosse Cinickes dare not talke of great Signiors: I had rather my Crow should say, Aue Cæsar, than he should answere me with Knaue Diogenes. Tut, though I be singular, semper excipio Platonem.

Philo: What think you then of inferior Magistrates? Dio: If they be good, it is the better for them, if they be not good, *Iupiter* mend them. Thou knowest *Philoplutos*, that the prouerbe is olde, euerie thing is worse for the wearing.

Philo: I, and what of that?

Dio: I wonder then, why some Athenians haue bin worne so long time, and haue so much wooll: I speak not of sheepe, but of Wolues and Foxes.

Cosmo: Why, doo Foxes & Wolues weare wooll? Dio: I, in winter Cosmosophos, it is a iolly medicine against a colde disease to be well lined.

Philo: Your comparisons may be excepted against.

Dio: Why, dare men be touched with the shadow of beasts? a wise man regards it not, for a soole it matters not. The sea (according to the Egyptian Philosophers) is the well of all showers, and the lodging place of all shouds. All shouds (saith one, I would either of vs were so honest) enter the sea, and hee yeeldeth them out againe, and the should steurne to their place they came from, that they should show againe. I will for this neither alleadge lines nor leaves; but so the Scripture saith, by the head of Diogenes.

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This fea by reason of his great magnificence and power went to the banke thereof and faide, I meruaile greatly at thy hardnes, and wonder at thy stout heart, thou art euer contrary vnto me, and continually withflandest me, thou lettest me that I may not eate the earth and fufferest me not to confound that which I would confume: I desire thee therefore to be remooued from thy place, that I may preuaile against the earth, & put him vnder foote, els shall I not furcease to procure thy torment, and incense my selfe to thy trouble. The banke hearing this bold attempt, answered and faid, Thou art deadly bewitched my good brother, for the maker of all things hath ordained me in this fort, and I fuffer great trauail in containing thée, in respect that I would please him. Thou commest vpon mee oftentimes, and puttest mee to great griefe, I beare and fuffer for the loue of God, in féeking to reprehend thée of thy gluttonie, thou oughtest not then to multiplie vnkinde wordes against me: for I may not chaunge my place, nor be mooued for thy peremptorie threates. The fea hearing this, aunfwered in great woodnes; Since thou maift fuffer, fuffer still, for neuer shalt thou have peace, but I will beate and punish thee with all my power. The Banke said nothing, and so I tooke a péece of bread and chéese, & went mv wav.

Cosmo: And what meane you by this, Diogenes?

Dio: That which I sweare neuer to tell thee, vnles thou wilt be vnhonest.

Cosmo: How meane you that?

Dio: I meane thus, I fweare neuer to tell it vntill thou hearest it, neither can I tell it so soone as thou wilt be dishonest: This caueat is for such as you Philoplutos, or (if you please) for all sorts. Such as are to gouerne in Cities, ought to admit Counsailers like the sea bankes to containe them, and such as are Counsailers, are to behaue themselues like the sea bankes, to resist the

the finfull if they excéede, as the banke withstandeth the billowes if they mount: yet is there an honest Church man faith, As the sea ever rebelleth, and repugneth against the bankes, by which it is restrained and kept in: in like fort some persons repugne aduice, which prooueth they are worthie of punishment. Such as counsaile, must have Clarkes which like good shepheards need not dread the malicious threatnings of the bad: yet fuch as counsell the diuell, cannot mend him of his euill. But to the purpose: The sea banke I told you of, should refemble you, if you diffemble not. Oh how I mistake? You should resemble the sea bankes, which as they resist al stormes whatsoeuer: so should you (in such manner as waking shepheards are wont to doo) kéepe your shéepe from cruell beafts, least Leodore come in with this Item, Euill shepheards take no heede of their sheepe, & hired men if they see the Wolfe charging the flocke, they sodainly flie. O you sea bankes, let me speake vnto you before one of your Masters, when slie you away? Certainly, when you are still and dare not speake before the mightie, and when you are timorous and fearfull to withstand such as are tyrannous and froward. Shall I comfort you with an olde father? I marrie fir, and will I: Entend you to please the Gods, as for the threatning of man you néede not care. Philip of Macedon (Philoplutos) was a wife felow as thou art, lame on his legs as I wish thee not: This *Philip* besieging *Athens*, in stéede of raunsome of the Estate required ten Orators of his choyce: but harke what Demosthenes said, I tell you, or your worship, or your manship (for that should bee the best style) I marrie will I, thus said he to the people, and thus fay I to *Philoplutos*: Wolues on a time spake to the shepheards, and said, Your Dogs are al the cause of the discord which is risen twixt you and vs: if you wil be at one with vs, deliuer vs your Dogges, and we shal be friends for euer. When the shepheards had so done, the

the Wolues at their owne pleasure deuoured the sheepe. Take therefore good handfast *Philoplutos* on such as are worthie to resist Wolues, and let not *Athens* be of them vnsurnished: and as those be to be esteemed, so set not by thy quick-sented houndes, who if they saile thee (as they begin to sawne on others,) I belieue in loosing thy dogges thou wilt prooue but a sheepe, and they in scorne barke out; A murren on those rotten Rammes which will be so couetous.

Cosmo: Why, thou art altogether preposterous in this discourse Diogenes, vsing such equiuocations, and quiddities, that I am beyond my selfe to thinke on them: now alludest thou the bankes to great men, now the sea to no man; now the bankes to their followers, now the strength of those banks to the seas missortune: truly, truly, I know not where to finde thee.

Dio: Then am I like Philoplutos flatterers, full of all religions, yet following none: whatfoeuer I fay, I will not fland too, if anie man fay I fpeake ill, I will defire him to teach me better: if I hit by hap like a blind woodman in the dark, let men not blame my frowardnes but their owne fortune. Haue we talkt of Magistrates all this while?

Philo: Yes Diogenes, hethertoo we have discourfed onely of such as have the administration of instice in this Common-weale of Athens committed vnto them from the higher powers.

Dio: Then mattereth it not how ambiguouslie I speake, for wee ought not to bee too playne with such as they: yet will I prosecute my purpose to please thee Philoplutos. Such men are like owches in golde, they are eyes of a Common-weale, if not blinded with golde: they buy more faire words and caps in a yeare with fauour, than they can well disgest with wisedome: euerie one pretendeth them service in hope to ende their such the flatterer studieth by night how to deceive them by

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day, there is no fashion lost that sitteth not their fancie, yet some haue falne in fancying fashions: they haue manie Phisitions for the bodie, but few true Phisitions for the foule: they often light on good servants, but seldome keepe them: in briefe, if they be not at enmitie one with another, they are happie: for I haue heard among beasts that corrupt intention to defraude, and vngodly purposes to deuoure, hath cost the deceiver his head, and swalowed him in his owne snare.

Cosmo: How among beastes Diogenes?

Dio: Thus among beaftes Cosmosophos: Wolfe on a time fawed with the Asse, but the Asse laboured truely aboue, the Wolfe deceitfully beneath: the Wolfe was malicious and drewe the fawe vnderneath. feeking an occasion to devoure the Asse, and to induce his quarrel, he thus doggedly attempted him: Why doest thou throwe the dust into mine eyen? The Asse being a beast of much patience, aunswered and said: I wrong thée not but gouerne the fawe according to my science: if thou wilt fawe aboue I am pleased, and I labour beneath painfully. To whome the Wolfe faid, I cannot, But if thou throwe any dust in mine eyes, I will pul out thine. Notwithstanding these wordes, they continually fawed, and amidst their labour the Wolfe blewe with all his power, being verie willing to fill his fellowes eyes with the dust, but the timber stopped it, and caused the dust to fall into the Wolues eyes, by reason whereof he was grieuouslie pained, and swore, that he would ouerthrowe the porters and bearers, which he practifing to doo, the timber fell fodainly in the midft of his fawing, and the Asse lightly lept away, and was deliuered: but the Wolfe in his enuious imaginations was suppressed.

Philo: And what of this?

Dio: Nothing by the faith of a Cinick as touching good men, but if there be an enuious man in Athens that néede

néede rubbing, let him scratch: the more he striues, the more scald wil it proue. I wish no one to seeke the suppression of his equall, no not his neighbour, least in drawing the sworde, they dye by the smiter. Who laye nettes to betray fat soules or sooles, or what you list: may they not at last fall in the springe with the Woodcocke? He that ordaineth a pit for his neighbour, shall fall into it him selse. If you remember Æsops Mouse Philoplutos, he teacheth a good lesson, but I am verie wearie.

Cosmo: Why Diogenes.

Dio: In that wee talke of the starres which are fatall in their workings: and when they are disposed to be retrograde or opposite, they worke wracke. Strive not with a mightie man (saith Seneca) nor contend not with thy better. I will not judge with Midas to get long eares with pulling, I had rather fcape a pinch, than imploy a reprehension, vnlesse the worlde were in Athens as in olde time it was wont to be, when men thought no wordes bitter that fauoured any wit. To be bréefe: if in the common weale the feare of our Gods be well planted, the Prince well counfelled, the Nobles better learned than bolde of beléefe, the highwaie is alreadie found out to good gouernement, wée shall not néede any long disputation. But fay there be a good Solon in a citie, Alcibiades may royot, Timon may curse, Diogenes may bite, Aristippus may flatter: yet shall all these be but flea bytings, & may bréede a fpot in estates, but not the spoyle of state.

Cosmo: What thinke you of Diuines & Lawyers Diogenes?

Dio: As of Diuines and Lawyers. If good, the citie hath too fewe of them: If bad, the gallowes is ficke for them. I cannot admit in these forts any mediocritie: for lukewarme professors in these things are lost professors: heare my tale Cosmosophos, The Hare went

went to Athens to schoole, and in processe of time became a good Lawyer, furnished therefore with Artes, & fully stuffed with argumentes, he repaired to the Lyon the foueraigne of beafts, and the fole patterne of bountie, and after a Schollers curtesie, with his round cap in his right hand, his pen and inke at his girdle, and his hood on his shoulders, he began thus: My good Lord, I haue fpent my goods in following goodnes, and my liuelihoods to attaine literature: fince therefore I have attained the fulnes of the one through the default of the other, I beséech your Maiestie that I may be maintained, that having deserved worthely, I may live worshipfully, vnder your Maiesticall protection, and the shadow of your bountie. The Lyon féeing his graue lookes, his vnkembed lockes (like Senecaes Philosopher) replied thus: Friend, I will first make a proofe of thy wisedome and cunning, and afterward puruey thee of wealth and content: goe therefore with me to fée diuers things, that I may prooue thy learning and relieue thy lacke. And as they went both by a wood fide, there passed by a hunter with his bow and arrowes, who fetled himfelf to shoote at a Beare and a Foxe: but the Foxe was wylie, and when she espied the bow and arrow, shee lept aside, and escaped from the stroke: the Beare (contrariwise) was proud, and trusted to his owne strength, and ranne fo hastely against the man who intended to wound him, that the Hunter loofed his arrowe, and fmote the Beare and killed him. The Lyon beholding this, faid vnto the Hare, Make me a prouerb of this, that I may know thy fcience, whereby I may with more will admit thee to thy The Hare (after a draft of merrie goe downe) fallarie. wrote this,

Against death it prevaileth much the life to prolong,

To have ripe wit rather than ribbes strong.

The Lyon hearing this conceipt, commended the Prouerbe, and led the Hare with him to a Citie, where they

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found a Lord rebuking his feruants, of which the one patiently endured the feuere reprehensions of his Mafter, the other was impatient, and full of froward aunsweres: for which cause, the Lord in his yre all to beate him, and spoyled him, and expulsed him out of his feruice, and kept still the patient seruant, & promoted him to honour. Vppon which occasion the Hare wrote this:

Farre better it is manie times to be still,

Than to speake bitterly, and to have ill will.

The Lyon was no lesse delighted with this second Prouerbe than he was with the first: for which cause he lead the Hare into another towne, in which they found a Labourer yoking his Oxen, affigning them to their iournie to eare twelue acres of land, deliuering vnto each of them for their féeding a bottle of hay. One of these beasts went foorth, and bare his hay without grutching: but the other began to speake boldly and proudly, & faid, What should it suffice vs to beare hay with vs, he shall not feed vs so: and vsing these contumelious words, he would not carie hay to féede himselfe. But when they came to their labour, and had eared whilft the euening, hee that had the bottle of hay refreshed himselfe: the other was wearie, & hauing nothing whereby he might be comforted, he dyed for great hunger. Wherevoon the Hare wrote to the Lyon, faying in this wife:

Better is it in need a small thing to hauc, Than vetterly nothing the life for to saue.

The Lyon considering all this, said vnto the Hare, Truly (my fonne) thou hast studied well, & canst decide wise questions. This said, the Lyon promoted him, to what I knowe not, but somewhat hee had, and well he deserved it.

Cosmo: And what of this?

Dio: Oh worldly wiseman, you are still entring into the marrow of matters: but I will sit you or Ile sail my selfe. All students of whatsoeuer profession in Common weales, weales, séeking for honours from their Prince, must preuent their Countries preiudice: you must studie if religious, to reprehend without flatterie, if Lawyers, to iudge without partialitie: so shall their good Prouerbes get them pence, and they deserue it, for the Labourer is worthie of his hyre. But, oh you Hares, take héed of the Foxe in the long gowne, that goes in shéepes cloathing, but is inwardly a rauening Wolfe, who is singular with Diogenes to single out his praye, and sets light by his superiours: follow not his counsaile, take maintenaunce when you deserue it, least with the proud Oxe you die for hunger. To be prouident is your daylie lessons, let not therefore curiousnes licke the fat from your singers, by Iupiter I hope you will not, for there is no doubt but age will bring on discretion.

Cosmo: Which wayes should the Lawyer applye himselfe best?

Dio: In filence, till his vainglorie bee ouercome with iudgement, in abstinence when hee is tempted with bribes, in sufferance when he is baighted with iniuries, in vprightnes when he decideth controuersies.

Philo: How should the Diuine apply himselfe best? Dio: In speaking the truth without hypocrisie, in reprehending all sinnes without flatterie, in liuing himselfe vprightly, and discoursing on the Scriptures reuerently, in affecting no partialitie, but ordring all things in sinceritie.

Cosmo: I, but Diogenes, the world is such now a daies, as the purging of growen sicknesses procureth death, plaine dealing commonly in this world weareth a bare coate. Such therefore as will thriue in the worlde, they must some times dissemble: for since of two euils the least is to be chosen, I thinke it better to sorbeare than to beare the sagot, & more méete to beare the sagot, than to burne by the sagot.

Diogenes: I knowe thou speakest according to thy
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conscience Cosmosophos, and I beare with thee. But heare you me, those men that are called to the service of the Gods, must have vpright hearts, neither selfe will nor worldly promotion must withdraw them, What profiteth a man to winne the whole world, and to loose his owne soule? Such as are teachers of the simple fort must be as starres in darke nightes, lampes in blinde walkes. What profiteth it the talent to be hidden, or what is gold vnlesse it byde the tryall? Those that have care of soules, must be carelesse of the worlde, careless of wealth: and if danger threaten their flocke, they ought rather to suffer death, than to see them seduced, as I will teach you by a prettic tale if you will heare it?

Philo: Say on good Diogenes.

Dio: I will fatisfie thee Philoplutos. A Hauke called Ormarillus being a stout birde of pray, & séeking out for a péere, met with a Goshauke, who became his confederate: these two bold winged rauenors, séeking in the Summer evening for their ordinarie Supper. made this couenant betweene themselues, that whatsoeuer they tooke should be equally deuided between them: vpon which conclusion, they both at once seazed vpon a Quaile, and féeing her a little bird too abiect a morcell for their hungrie mawes, they began coulorably to vndermine her, in hope to surprise both her and her young. and courted her in this manner: Choose thée whether (faire bird) thou hadft rather be deuoured alone, or elfe conducting vs to thy chickens and yong ones, to fuffer death with them, to fatisfie our pleasures. The Quaile being in a quandarie faid: Anguish and trouble is falne vpon me on euerie side, and what I should do I shunne to doe. Should I loofe my yong ones? whome I haue carefully couered in the shell, and clocked vnder my wings? whom I have fed by my toyle, and brought vp with much care: no I will not. Lesse hurt is it for mée to die, and to fall into their handes my felfe alone, than to fuffer both my felfe and the sillie ones both at once to perish, whereupon without replye shée humbled her to their grype; they gréedily deuoured her, and the diuell send them surfets that loue such suppers.

Cosmo: How apply you this?

Dio: Whie thus Sir: After the manner of this Quaile ought our truely qualited divines demean them felues, of two harmes they must choose the lesse: better had they fuffer with a good conscience, than their whole flock should be deuoured in error, or misled through their enuie, and made infolent with their fingularitie. They are bound to die rather for a Common profit, than to liue for a fingular auaile. Among the Barbarous, many haue béene peremptorie for their cities safetie. Marcus Regulus being taken prisoner in a certaine battaile by the Carthaginians, was fent by them to Rome vpon his faithfull promise of returne, to raunsome other captiues which were in the hands of the Romanes: who entering the Senate house being an old man well stept in yeares, in stéede of persuading his associates for the fafetie of the enimie, voluntarilie disswaded them from exchange, alledging his olde yeares, his broken memorie, his vnable bodie, whereby he was vnfit to pleafure his countrie, nay rather he feared to be a burthen: for which cause he humbly intreated them with teares in his eies, to returne him home to Carthage, and to detaine the noble yong enimies: in briefe with much admiration he attained his fuite, returned to Carthage, & dyed constantly and confidently for his countrie. Such should divines be, but I will leave to talke of them who are best able to teach vs: they that weare the shooe can best tell where it wringeth, and no doubt they will against newsanglenes at last speake: for the best fort of them are like those Orators, which in cases they spake of feldome, are fure then to deale verie foundly.

Philo: Now as touching Soliciters in Law, vnlet-D 3 tered

tered Curates? What déeme you of them?

Dio: The first are like Coloquintida in a common pot of pottage, they make all bitter, drawing their benefice from nothing but contention: they deuise so many stresses that they breake plaine mens heart-strings. They buzze in rich mens eares till they be lords of poore mens ernings. And then comes Sir Iohn slitpen to a Bailifes office, or else to kéepe a Leete, where he will so hunt poore mens titles with the slender countenance of Littletons Tenures, as they shall sooner catch a louse than kéepe their liuing. They write so much ad opus & vsum einsdem Iohannis, that they invert all good vses: When as all controuerses in Athens were wont to be decided among curteous neighbors, and the gang tooth was a feale of more truth, then the best bunch of seales in the fubtillest Scriueners shop in this Citie. Oh what fwarmes of them sée I in this Land, they iet vp and downe the stréetes grasping a paper in their hands for feare a man should spie a true finger in the fist, carrying a pen in their eares to note that which they deferue not. their gowne is carried fidelong by the wind like a misne faile, shewing they are fit to turne to all subtilties, their thumbes are goodly Alcumistes that with the very touch translate a sée of ten groats to a signet of thrée poundes. But Philoplutos and Cosmosophos, sharpe though I be, and Cynicall in reprehending, yet is Diogenes as farre from enuic as these petifogging pratlers he meaneth from honestie, and reuerenceth the graue and vpright Lawyer, as the instrument of the Gods, poynting by their wisedomes the wickeds punishment, and the innocents preservation, giving to everie man his proper right and ending iuftly long hidden controuersies: these dooth Diogenes reuerence with the Sunnes arise, and bans the other at his going downe, who cast oyle into fire, and fet a candle to kindled flaxe: who having by fuch gleanings gotten once into their gards, waxe then fo gréedie,

gréedie, that no subornations are by them ouerstipt, till the good Lawiers finding their subtilties, sende them where they cannot slip till their eares be slit. These are like hungrie Dogges, who sight for a boane one with an other, and play the wantons together when their Cliants see them not. They have learned the pulling of the Goose beyonde our Athenian kitchin mens conceit. They are not content with the fethers, but they will have the sell: Shall I tell you a prettie tale of them which may be pithilie alluded to them.

Philo: Aske vs not whether thou shalt tell, but tell vs, matters of woorth among men of wit may neuer want attention.

Dio: Among men of wit: well applyed Philoplutos to thine owne flatterie, Thou attributest a pound of that to thy felfe, which a good man can scarcely wring from thee by the penie-worth. But let that passe, and heare my pretence: There was a faire goodly Cocke with partie-coulored plumes, and a crimfon combe, the verie Chauntecléere of all the dunghill. This proude birde was lockt vp in a faire yarde with a fat Capon: the Cocke like the bird of the Sunne was the commander ouer the hennes, the Capon enjoyned to pennance, in that he had loft his stones, was nothing so stout. So it was, that amid the iollitie of the Cocke, and humilitie of the Capon, it vnfortunately happened, that the Fox finding a gap in the hedge, came and caught the Cocke, and for all his courage deuoured him, and finding his flesh tough and fomewhat rammish, hee cast in his minde by what meanes he might catch the Capon, wherevpon referuing the combe of the Cocke, like a graue fellow in a garded gowne, he came and spake in this manner, Brother Capon, thy fellow Cock is departed, and in token of great loue I haue brought thée his goodly combe, which he bare continually on his head. The Capon fitting on the roust began to give great regard, and tickled like a Sammon

Samon trout in the gill was quickly beguiled, and now came it into his minde that if hee coulde compasse the Combe he might be Lord ouer the hens, and attaine the preheminence of honour, for which cause hee descended from the Roost, the Fox started and caught him, and hauing deceived him devoured him, &c.

Cosmo: And what of this?

Dio: Euen like the Fox haue our false hearted Atturnies dealt, First with faire wordes have they got a fléece from the rich, leauing them a fmall title for a great fumme of money, yea fome are fuckt fo néere the bone as they have no marrowe, a pitifull matter: Nowe these Foxes having furnished them with their coine, begin to gather countenance, and making poore men beléeue all by their big looks, they fo rent them that they leave them no Rent, and trouble them with fo many writs that some of them are believe their wits: Alasse poore Capons, are you so gréedy to buy a Cockescombe? Truely our husbandmen héere about Athens, are like Æsops Cocke whom the Foxe espied perched on a trée and bearing a péece of flesh in his crooked nebbe: For which cause the crafty beaft incenfed with hunger, bethought hir felfe howe to beguilde him, and therefore shee spake and saide: Brother Crowe behold me and marke my fayings; thy beauty passeth the beauty of all birdes, and thy strength excéedeth the strength of all other fowles, but I am onely forry that thou hast no voice, nor cunning in tunable and deliuer notes to excell the musicke of the Nightingale, whome thou excéedest in colour although shée bée thought to bée more cunning in cackling: The Crowe tickled with vaineglory fodainely began to fing, when as vnawares the flesh fell out of his mouth, which the Fox caught and eate vp. and fmilingly went away. Such careles Crowes are our Country men till they loofe their crownes, for having money in their fift they imploy it in recouery of things in discontinuance, and so at last loose both both the estate and the stocke. Oh sir (saith the Atturney) your father had it in possession thus long, and will you lose it? What though your Landlord be rich, there is law for him? Thus so long they law it with the poore man, that he prooueth a dawe in the end. And what sayes the Atturney then? In faith your Counsaile told me the case was plaine. But oh ye Athenians, hold your own, trust not, for trust is soonest betraide: it is better to have one bird in the sist, than two in the field. Marke Catoes wordes, Beleeve not thou another man, for beliefe is the step to deceipt.

Philo: Now for ignoraunt and vnlettered Curates?

Dio: In faith I leave to speake of them, till such as you bridle the impietie of Farmers, Grasiers, & such greasie Patrones, who neither are able to supply the place, nor will part with any indifferent maintenance for a fufficiet man: so I passe them to their superintendents, whose wisedomes can see best into their vnworthines: I will onely note a merrie iest of Arlotto, which proueth their ignorance for the nonce. In the famous Citie of Millaine there fometimes dwelled a Curate, a feat and delicious companion, cunning in merriment, but ignorant of his Masse-booke: this Cleargie man and ignorant Clearke, happening to read the storie of Iacob habens duodecim filios, fortuned in his Portasse to finde Ia on the one fide, and cob on the other, and being verie earnest to prooue himselse a tall a b c Clearke, he read on, & Ia Ia Ia Ia, and wetting his fingers fo rubbed them with impatience, that at last with blushing enuie turning ouer the leafe, and finding long concealed cob hidden on the other fide, with an open mouth and a full throate he cried out, Cob sta vostre signorie in questo luoco: was not this a pretie fellow at a Cob Philoplutos? Beléeue me one lerned Milo would carrie too manie of these Calues, who by vie if they prooue not Oxen, are Asses in their age. But this

this common place is too plentifull, and my minde too peremptory, therefore I will leaue it (as I faide) to the good Pastors and Patrones to see into these faultes, and to salue them by their discretion.

Cosmo: So doe Diogenes: and now to the Merchants, a great lim of this City, men of mighty possessions and woonderfully monied.

Dio: Oh stay there Cosmosophos, they are thy kindred, praise them not too farre, for thou art accessary to their faults: these men attributing all to fortune, are all of them most drowned in folly: Insatiable are their defires, & fubtill their imaginations, they thirst after promotions vehemently without moderation, wherein they séeme to imitate the bird Laurus, of whom Solinus vseth this pretty discourse. Laurus (saith he) liveth on the water as well as on the land, a byrd of black colour and excéeding fat. This Laurus was a shipman the greatest that could bee, yet in all his trauels hee euer ouercharged his ship, trusting to his owne cunning. For which cause his friendes many a time and oft rebuked him of his folly: yet neuerthelesse he amended not, but intended his couetous course, in hope of fodaine profit and lucre. tuned therefore vpon a time, that hee fraught his ship excessively with divers merchandise, insomuch as he coulde not guide it by reason of the great burthen and troublous waves which inforced it, and for this cause the ship funke into the bottome of the sea and was drowned: and fo this Laurus was vtterly vndone and prooued bankerupt: In conscience Cosmosophos, was not this a very foole?

Cosmo: So I heard that Cato was woont to allude, who neuer condemned himselfe more than for trusting the sea: but let vs heare this parable applied, good Diogenes.

Dio: I wil, because it is waighty: Merchants should takehéed hereto, and not to couet hasty winnings in hope to

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be fodainely rich by great perill, but furely to increase in wealth with moderation: for Barnard faith (yet Barnardus non videt omnia) I will not fodainly bee made greatest, but I will profit and increase moderately from more to more. Heare an other pretty fable: There was a fat Churle that had a fruitfull hen which laide euery day an egge, whereupon hee gathered many and folde them, and increased to his owne aduantage. At last he thought (as couetousnesse still hatcheth newe mischiese) that if this hen were killed and opened, hee shoulde haue many egs in hir, for which cause he commaunded the hen to be flaine: which done he found hir void of egs, and to his vtter losse failed both of the fowle and the fruit, according to the common prouerbe, Hee that coueteth all, oftentimes loofeth much. Merchants and Chapmen ought therefore to beware left they get any thing wrongfully, for vniust mens goods shall be soone destroyed, according to the opinion of the Philosopher: who faith, that riches lightly gotten may not last long. Another also giueth them this lesson, Heritage that is hastely purchased in the beginning, shall lacke blessing in the ende. Harke thée Cosmosophios a true tale, a fit note for all Marchants, When a certaine Merchant on the sea vppon a time had fold his wines which were mixed halfe with water, for as much money as if it had been pure wine, hee fortuned to open his bag to cast in the money, when as an Ape at that time playing aboue the hatches, espied the place where he buried it, and in fecrete wife comming and catching the bagge with the whole money, he fled to the Anchor & began to verefie the old prouerbe, ill gotten goods neuer prosper: for sitting thereupon, and beholding the playing of the billowes against the barke side, he played the vpright dealer, for he opened the bag and threwe one piece into the sea, the other into the ship, and thus delighting himselfe in his Apish vprightnes, (being ordained to punish the Merchants dissembling) ceased not but cast

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out euery pennie, insomuch as the Merchaunt had no auayle by his fraud: so iust are the heauens against al couetous dissemblers, who vsing such tricks prooue themselues but shifting Merchants.

Cosmo: I, but Diogenes, I have read that Vsury is allowable, our Princes have wincked at it, in that it hath enriched the State.

Dio: Thou wouldest say, in that it hath robbed the State. I will tell thee, this practife of corrupt heart, is the rotting fore of Athens. The Hebrues well looking into the lamentable effectes thereof, called it Neschech, that is to fay, a biting: a diction which is drawen from the theame Naschech, a word attributed to Serpents: for as the Serpent stingeth and biteth, so Vsurie (according to the opinion of Rabbi Salomon) is the venemoust poylon among men. For as hee that is stung by a Serpent in the foote, with small paine falleth a sleepe, and in his flumbers (the poylon beeing dispearled) suffereth death: fo the biting of Vsurie makes but a little wound at the first, vntill such time as it hath growen to fulnes, it confumeth a poore mans whole estate, and substaunce. The Chaldees in their Theologie, call it Habuliah, that is to fay, perdition and corruption: for it destroyeth and ouerthroweth men according to the faying of S. Chrifostome, who following the Etymologie of the Hebrue. compareth Vsurie with the Venome proceeding from the biting of a certaine Serpent, whose would and sting is so fweete at the beginning, that it engendreth a defire of sléepe, and then in the end the sléepe killeth him which is wounded, at such time as the venome spreadeth it selfe through all the members of the bodie: fo hee which is inchained in Vfurers debts, thinketh in the beginning to receaue some profit, but he doth but cast himselse a sléepe, and not acquitting himselfe at any time of the principal, in the end he confumeth himfelfe altogether. There are Lawyers and Legists, who (according to the opinion of Saint

Saint Hierome) compare vsurie vnto a certain worme, who naturally is so malignant, that after he hath so long gnawen the wood that he may turn him in the hole which he hath made, he engendreth another worme of the fame mallice: so the Vsurie with the debtor that maketh satisfaction vpon the dayes of paiment, hatcheth vp another vsurie: & poore borrowers hatch wormes ad infinitum to their vtter wrack. And in that the vsurer is compared to a worme, he shall have in recompence of his villanie, a worme which shal incessantly féede vpon him, and tyre vpon his conscience, as the Vultures that gnaw the poore liver of *Titius*, according to *Homers* opinio: & this is my opinion. This is the worme that shall not die as a Prophet spoke, more samous than Plato for a Philosopher. 7 The Vsurer likewise is compared vnto fire, an actuall and insatiable element: for as it burneth and confumeth all fuch wood as is cast vppon it, so the vsurer the more he hath in his purse, the more he gnaweth and deuoureth, resembling in this poynt hell mouth. But I I may fay to thee Cosmosophos, I must now laugh hartelie.

Cosmo: And why?

Dio: Because this their fire of Couetousnesse shall burne the Author, not only in this world where the wicked begin their hell: but in the other world, where the fire of hell is vnquenchable. In briefe, these vsurers (as Barnard faith) are Master burgesse théeues, who as the Pyke in the pond deuoureth all other fish, so doth the Vfurer the poore people in Cities, Townes and Villages, till some wilde fire cut them short. Cicero and Cato accompteth them for homicides, & Ausonius the Poet saith Víurie killeth fodainly. We Gréekes cal Víurie Tocos, which is a name derived from Ticto, which fignifieth as much as to bring forth, in fuch manner as infants are begotten: for with losse of time it bringeth foorth and begetteth much money: a plague on the fathers of fuch E 3 mon-

monsters. Aristotle calleth this cursed lucre, an infant begotten against Nature. To speake in a word, this Víurie is against the lawes both naturall, diuine, & humane. That it is against the lawes naturall, the Philofophers have fufficiently testified, who have detested the gaine of Vsurie: Plato in his lawes hath forbidden the vsage of Vsurie, and hath commaunded to punish the Vfurer with the losse of his principall, and the forfeiture of the arrearage. Plutarch hath also made an expresse Treatife vpon the same, where he prooueth that by Nature we ought not to vie seneration and viurie: and for this cause al Nations have it in horror, as the Turkes. Moores, Saracens, Tartares and other Infidels. The first proofe is taken from Aristotle, who saith, that money cannot ingender money, for it is against Nature, that a thing beeing of it selfe barraine, should beare frute. Hee then that séeketh frute from his money, which is not admitted in the number of natural genetrices, how finneth he against the right naturall? The second reason, It is iniuffice to feeke to draw profite from that which is not his owne: but it is certaine, that filuer lent, is not his own that hath lent it, but both in the propertie and viage is his for the time to whom it is lent, and therfore fuch a loane in Latin is called Mutuum, of mine it is made thine, and if it be mine, it cannot at that instant be thine. The third reason. To take anie thing twice, is Larceny: the Vsurer doth the same. And how? First he receiveth and taketh the principall fumme, and fecondly the interest of the same, which is most gret iniustice. The fourth, He that felleth one thing twice, committeth Larcenie & iniustice: but the Vsurer dooth so. For in receiving his money, he receiveth filter for filter in the fame equalitie, and then in exacting the ouer-plus he felleth the vie, and that is (in effect) to fell twice, confidering that the vsage cannot be seperated from the thing. I could yeeld examples of all these, but it were vaine, since the examples be

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continually laid before the eyes of Philoplutos.

Philo: But how is Vsurie against the law of God, where it is written, that each man may make profite of his owne?

Dio: O Sir, that is to take toward a decent maintenance of your living, not to the hurt of your neighbor. But that Vsurie is against the Lawes divine, it appeareth both in the olde and new Testament, which though I have never read, yet as infpired I will preache them foorth: for I am assured of the truth thereos. First, God who commaundeth in Athens and in all places, sheweth in these especiall words, that he is displeased with Vfurie: Si pecuniam tuam dederis (saith he) populo meo pauperi, qui habitat recum: non vrgebis cum quasi exactor, nec vsura opprimes. And in another place, Si attenuatus frater tuus fuerit, ne vsuras accipias ab eo. Marke what the Psalmist saith, Lord, who shall dwell in thy Tabernacle? who shall rest upon thy holy hill? He that hath not given his money to vsurie. Ezechiel writeth (as having the revelation from God, that That man is iuft. and shall line eternally, which hath not lent unto Vfurie, and hath taken no over-plus: and he who shall doo the contrarie, shall die, and his bloud shall bee vpon him. Hearke what Ecclesiastes faith in the xxix. chapter, and Iesus Christ in the Gospell likewise sayth openly, Date mutuum, nihil inde sperantes, lend willingly, looking for nothing againe. As touching humane Lawes, are not all Viuries streightly forbidden? These are divided into Ecclesiastical lawes and Politique: the Ecclefiasticall Lawes abhorre and detest it, as you may read in the facred Chronicles and reuerend Councells, as well generall as particular, in the volumes of the Cannon Lawe, in the Decretalls, in the worthie and memorable writings of the auncient Fathers and Doctors. as well Grecians as Latins, whose large Treatises against this vnmercifull sinne, if Diogenes should recite,

it would cost him a whole volume, for which cause I wonder at *Bodinus* an old friend of all these vsuring factions which holds fome vsuries lawful with Christians. But if his maftership, or doctorship shall please to examine the lawes politique in generall, he shall finde that in all ages in all times and feafons, they have forbidden them, principally the excessive vsuries themselves. The Lawes of the most greatest Politicians, as of Solon, of Licurgus, of Plato, of Aristotle, and likewise of the tenne Commissaries deputed to correct the customes of Rome, and to make choice of the most profitable lawes: These men and Magistrates would not admit that vsurie should excéed the compasse of one pennie for an hundred by the yeare, which they call vnciare, for that the vfurie of euery moneth, amounted not but to an Ounce, which was the twelfth part of the hundred Crowne or Denier which a man had lent: in fuch fort as the vfurer who fought more great profite, was punished feuerely. The same lawe was afterwardes published upon the request of the Tribune Duilius the yeare after the foundation of Rome 396, and tenne yeres after, vnder the Confulate of Torquatus and Plantius, it was reduced vnto halfe an ounce by the moneth, and halfe a Denier in the hundred for a vere, in such fort as the surplusage should not egall the principal, but in the fpace of two hundred yeares. The yeare after, viurie was forbidden by the lawe Gemetia, afterwardes by the lawe Gabinia which chafticed the vourer which had imployed his money beyond the permission of the law, with the losse of his prin-Likewise the lawes of *Dioclesian* commaunded to punish the vsurer which practifed grieuous and manifest vsuries. And Plato faith that the auncients were accustomed to punish the vsurer with the fourth part, and to drawe the thiefe to the paiment of the double: and not without cause, for the Vsurer (saith the said Plato) is copared to the Homicide. And faint Ambrofe compareth them

them to the thiefe and the Robber: as much faith faint Chrisostome and faint Barnard. Valentinian, afterward Theodorus and Arcadius, commaunded that all they should be punished with a quadruple paine, which excéeded the vsury of a hundreth. The prolixity would surpasse if I would seeke further into the Ciuill law.

Philo: I but Diogenes, it is most certaine that some Christian Emperours have approved Vsury, as Iustinian: therefore every way ought you not to condemne it.

Dio: Approued it? I denie your affertion, but it may be they have permitted it, should I say they have permitted it? I must then fay they have permitted it as a necessary euill, so as Cato was wont to say of women: you will tell me that the Ciuill law withstandeth not the contracts of vsury with a certaine moderation, neither punisheth them; & appropueth them then; I deny the consequence. For he which appropueth giveth favour and license to execute that which he appropueth: but so it is that there is not any imperiall Lawe whatfoeuer which hath fauoured Vsurers, for if so it were, they should both inuert the diuine Lawe, and intort the lawes of Nature, and therefore the Emperor commaunded an inuiolable observation of the Counsaile of Nice, by which all vsuries haue béene prohibited. But inough of Emperours, let vs containe our felues in the walles of this Citie. which I woonder it fincketh not for fin, there is fo much extortion, craft, and vsury exercised in it. The Romanes excéeded but in ounces, but we in pounds: their lawes admitted them some sufferance in the compasse of a hundreth, but we excéede in thousandes, we lacke but some wife wag like Alcibiades to burne the Viurers bonds. bils and contractes in the market place, which if they were fet on fire, the bonfire would be fo big, as I feare me would confume the whole Citie: poore men cryout daily, widdowes waile, all exclaime, there is none to comfort

them, and how may it be possible whereas all men study their owne gaine? Oh Philoplutos thou hast many Officers vnder thée, let one iust man haue a fée, who honouring equity from his heart may relieve the fatherlesse. and comfort the defolate: for furely, fuch as forfake the poore in néede, will at last be themselues forsaken: such as leave their neighbours and deny them helpe when dangers shall oppresse them, shall themselues be denied: for no one man by worldly pollicy can warrant a peace without change, neither is there any place fo fortified that may not endure a change or name of estate: As I will teach thee Philoplutos, with this thy friend Cofmosophos, in a pretty tale if you will heare me. Isodore in his twenty two of Etymologies describeth the Griphon after this manner: The Griphon (faith hee) is a feathered bird and fower footed, and these kind of birdes be engendred among the Hiperbory mounts, that is, in Scithia Afiatica. This bird is like vnto an Eagle both in head and wings, and in all other parts of his body hee is like vnto a Lyon, and he destroyeth both men and horses, and putteth a Smaragdine stone in his nest, against venemous beaftes of the mountaines. He flayeth and destroyeth all men that dwell néere about him, neither is his infatiable couetousnes euer satisfied. This Griphon tooke a great prouince to rule, and the more to show his tyranny & couetouines hee commanded three things: First, that no stranger should be entertained in his country either to buy or to fell: Secondly, that no manner of creture should come thither from other coutries. Thirdly, that none of all his people should be so hardy to trauel into other countries. All which thrée commaundements were observed by his subjects, and he lived in deliciousnes and pleasures, and gathered goods: and no wonder, For whatfoeuer came into his possession hee parted with no man, but kept it straightly to his owne proper vse. But so it fortuned vpon a time by the rightful judgment

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of God: that thunder, tempest and lightninges destroyed all the country: For which cause the Comprouincials and inhabiters thereof ran altogether to the Griphon crying and faying: Let vs hence oh king left we die for hunger. And he fent forth Legats to other Nations that were next adioyning vnto him, that they should send of their goods and graine vnto him, and fell them at their owne price. To whom they answered and saide: Thou wouldst neuer fell vs any of thy goods, neither now in thy néede will we sell thée any. Grieued with this answere hee fent againe other messengers, desiring them to come with merchandize and to have frée passage at their pleafure: but they answered, thou wouldst neuer receive vs before this time, neither shalt thou now receive vs. The third time he fent vnto them, and praied them to receive him and his people. But they faid, Thou neuer camest vnto vs til now: at this time necessity inforceth thee, and for that cause we will not receive thee, but rather drive thée from vs if thou come vnto vs: and so forsaken of all in great wretchednes both he & his people were famished.

Philo: And what gather you by this?

Dio: A lesson for thee Cosmolophos and rich vsurers of the City: intende more pitty: stretch your purse stringes: helpethe néedy: fauour the good deseruing: surcease your vsuries and oppressions, for stormes will sollow calmes. It is therefore good to be curteous and to receiue forraines and strangers, and to vse merchandize with other Nations, and to depart our worldly goods with other, and employ them for common profite: For our Sauiour faith, Mat. 7. All things that you will other men do vnto you, doe you the same vnto them, so biddeth the Law and the Prophets in generall. It is read that when Alexander marched by the way with his Hoft. and both hee and all his traine were well nigh lost with thirst, one came and presented vnto him a cup of faire water for a precious gift, and he with great speede com-F 2

manded it to be powred out, neither would he once drink himselfe in that hee coulde not give part to his Knights. Such a minde shoulde Philoplutos carry in respect of well deserving students, poore fatherlesse children, widdows, and the aged, such minde shoulde the Vfurer carry in respect of those whome hee hath suppressed, such should Cosmosophos bee, in regarde of those whom hee hathseduced: but the couetous man saith contrary. Eccle. 10. I have found rest vnto mee, and I will eate of mine owne goods alone. Such couetous men as these should be detefted: wherefore in old time fuch as loued Auarice should not be preferred in the common weale, as Valerius in his fixth booke telleth vs, that when two Confuls of Rome should have beene sent into Spaine, and the Romanes tooke counfaile and deliberation thereupon; one among the rest (the famous Scipio) said thus: Neither of them likethme, for the one of them hath nothing, and the other will be fatisfied with nothing, judging equally pouerty and auarice in malicious people. Also Valerius telleth that Tiberius the Emperor changed his Officers very feldome, because they which were newe ordained, were very prompt and ready to receive. An example hereof is shewed by a man who was wounded, whose déepe stripes a swarme of flies couered, at which time it fortuned that one came by and faw them and droue them away to whom the other faid: Thou hast done me wrong for these were full and repleat, now shal other come that be more hungry, and do me more grief. In like fort Iudges when they bee néedy or couetous, they bee gréedy to catch, and defirous to haue. It is read in one fable of Poetry, that Midas defired of Apollo that whatfoeuer he toucht might be turned into gold and it was granted him, fo when hee shoulde touch meate or drinke with his hands or his lips it was turned into gold, and he was often hungry and perished for fustenance, so abundance of riches maketh a couetous man hungry & destroyeth him.

It is read in the Chronicles of *Perfia*, how *Tomyris* the Queene of *Scythia* (after fhee had taken *Cyrus* King of *Perfia*) caused his head to be smitten off, and put into a boale sull of bloud, saying after this manner, *Thou hasteuer thirsted after bloud, now drinke bloud thy fill:* so shall it fall out in after-dayes with couetous men and cursed tyrants, who desire the bloud of the poore people, and the spoiles of the fatherles, that is to say, their goods and sore labours. Couetous men in hell shal drinke molten golde, as a Philosopher telleth, that *Nero* the Emperour was seene in hel bathing himself in seething gold: and when he saw a great number of commers by, he said vnto them, Come hether you wretches that be sellers of your neighbours, and bath you here with me, for I haue reserved the better part for you.

Cosmo: Enough of this matter good Diogenes, there is a matter of more waight to be decided, wherein your iudgement is most ripe. Thou hast lately (as it is reported) visited Lais, to whose house our greatest Gentlemen resort: there thou receivedst an iniurie. It shall therefore stand with thy iudgement, to set down prescriptions to Philoplutos, what luxury and licentiousnesse is, that knowing the detestable fruites thereof, he may prescribe lawes to coole Lais, and preserve lessons to young Gentlemen, who now a dayes are too much by wantons withdrawen.

Dio: Well Cosmosophos, I sée you would driue the raine from your doore, this last storme I perceiue hath wet you: but that matters not so thou mend, for I bit thée to that end. Now as touching luxurie, I néede not much define vpon it in generall, since in particular signification, it is a voluntarie effusion of humane séede, and a disordinate carnall copulation without marriage: and this is one of the seuen mortall and deadly sinnes, called a capitall vice, for that there are eight infernall daughters sprong from it, and all these (Philoplutos)

F 3 richly

richly bestowed on thy sonnes. The first Cecitie or blindnes of spirite. The second precipitation. The thirde, inconsideration. The fourth, inconstancie. The fifth, self-loue. The fixth, the loue of the worlde. The seuenth, the hate of God. The eighth, the horror of that other worlde. The sinnes of lecherie might make Diogenes ashamed to shewe them, and you to heare them. I will therefore onely discourse vpon her infernall daughters, who haue cursed qualities euen in them, to discouer their mothers impersections, and first as touching her daughter Cecitie or blindnes of spirite, shee wil proue a prettie blindfold mischieuous childe I warrant you.

Cecitas.

This curfed daughter of a lecherous mother extinguisheth the naturall light of his vnderstanding that tyreth himselfe in the sports of Venus: so that forgetting the dutie whereunto he is called, He pretermitteth the service of God, the hearing of his worde, the exercise of prayer, wherin every good Athenian ought to be exercised: In which he committeth two sinnes: the one of letcherie: the other of carelesse idlenes. He likewife finneth herein, who casteth aside the spirituall giftes, to have a taste of the carnall. Here we see, that letcherie blindeth the inwarde humaine eyes, as it is read of the Sodomites, which were blinded interiourly & exteriourly, and the two old falsewitnesses of Susanna to one of which Daniel said: Beautie hath bewitched thée, and concupisence hath subuerted thy heart: that is to fay, hath blinded thy spirite. Also, before it is said: That they had turned their eyes ande, lest they should see heaven, & remember the inst indgement of God. For which cause Antiquitie depainting the god of loue Cupide, have given him no eyes, for because love is blinde, and maketh them blinde that followe it. And it séemeth, that the wise-man speaketh of them when he fayeth: Their malice hath blinded them. And before him

him the Pfalmist speaking of the wicked: Hee would not vnderstand to do well. This vice is contrarie to one of the feuen gifts of the Holie Spirite, and likewise it blindeth the eye of the foule, which we ought to kéepe more charily than ten thousand corporall eyes, as Plato fayeth: The reason is, for because that by the same we behold and contemplate the effence of God, according to the doctrine which Iesus Christ our master hath taught vs, who faith, that they are happie who are clean in heart, for they shall sée the face of God. The auncients likewise do verie well manifest that luxurie blinded the cléerenes of the spirite. But the poore slaues of Venus prefer the bodily fight before that of the spirite. and being in that fort blinded they know not what to do, neither wot they how to fauour the celestiall delightes. which without comparison are farre more great & more fweete than those delightes of the world. These are they that haue drunke of the cup of whoredom which Saint Iohn sawe in the Apocalips, that is to saye, of lecherie: which maketh those drunke with the wine of her wickednes, which inhabite the earth, & causeth them to forget the beginning of their birth & their celestiall countrey. This in my opinion was Homers aime, who writeth that the companions of Vlisses after they had eaten of certaine sweet & wonderous pleasant fruites in Aphrica called Lopothages forgot their natural countrey & would haue continued alwaies there where those fruites were: fo that the valiant Captaine Vlisses (who representeth vnto vs reason: having brought them backe againe by force) was constrained to tye them to the mast of the ship for feare they should returne to their voluptuousnes. From hence the *Greekes* deriue a prouerb which faieth: That hee which hath tafted of any dishonest pleasure, hath eaten Lotos. And whence (I praye you) is forung this diffolutenes among all fortes in Athens. and the withdrawing from vertue of fo many wandring wittes.

wits, but from the taste of this voluptuousnesse? And for that they have dronken of the cup of this divelish singularitie in thought, blinding their vnderstanding. It is carnall libertie that hath opened their studies, and hoysted the big voyced exclaimers to high places: but it is behoouefull for those that are consecrated to God, and the other which would attaine to his strickt seruice, to take héede least we taste thereos, and so fall into this blindnes of spirite, which maketh vs forget our celestiall Countrie, wherevnto we tend: neither néede wee but one taste thereof to make vs forget all. It is for that they erre (faith a good Doctor) in that they deliberate to enter the lysts of Venus for one time onely, to the ende they might be wholy fatisfied, and afterwards they déeme that they may the better observe abstinence: for one act engendereth the defire of two, and two the defire of foure, and ten the defire of twentie, in fuch fort, as the more thou shalt commit this vice, by fo much the more thy defire shall increase: for so farre is such a fire from being extinguished by this meanes, that more and more it inflameth. And for that cause, Plato in his Dialogues compareth Concupiscence vnto a sieue, whereinto the more we powre of water, the more it runneth out, being vnable at any time to be filled: fo a man that thinketh to content himselfe with this fecuritie, he fareth like him that thinketh to fill a fieue with water. And the Doctor Gershon speaking on this matter, bringeth in the example of him who is feazed with fome hot feuer, (and not without cause may lecherie be called a hot burning feuer) who if hee drinke one glasse of fresh water, he déemeth that he is well satiffied, but a quarter of an houre afterward hee is more altered than euer. This is the craft of the diuell, which tickleth him in the head to perpetrate this finne vnder coulor of mitigating his affections, and hope to auoyde his temptations: but in footh it is to no other purpole, but to deliuer him ouer afterwardes to a more furious assault

affault. And the fame doctor auerreth, that it fareth with him that would approve this pleafure, as with him who is full of itch, who the more he scratcheth, the more mangie he becommeth: Where if he had but a little patience, he should be presently recovered. It is not therefore without cause, that the Apostle saith vnto vs: slie fornication: whence our fathers draw a maxime to this purpose, which sayeth: that the sinne of letcherie surmounteth it selfe rather in flight than in resistance. A man may likewise drawe another maxime and say: that it is farre more easie for a Maide to be continent, than for a Widdowe: more easie for a Widdowe, than shee that is married and hath her husbande absent: more eafie for him which hath neuer experienced the pleafure, than for those that are exercised in it: and why? Because the experience of fuch an act, augmenteth both the defire and the temptation. This being well confidered, it ought to yéeld good men more consolation to augment their courage in abstinence, which is to liue with cleane bodies and cleane hearts: as I will proue you by a pretie tale.

Philo: Nay good Diogenes continue this course, me thinke thou art nowe in a right bias, which will effect and bite more than all thy rayling: I pray thee profecute this matter, and discourse on Precipitation.

Dio: Thou hast wonne mée. Sit downe Philoplutos, I wil sit you by and by: now to Precipitation.

Precipitatio.

Next to this blindnes, followeth the seconde sister called *Precipitation*, which hindereth the prouidence and the Counsailes wée ought to haue in our actions, so that a man being transported by this Venerian passion, regardeth not what he doeth. For as *Plato* sayeth, Voluptuousnes is most insolent of all, which perturbeth our spirites, and taketh away the empire of libertie. Ah las, how many are they who are slaine and massa-

G cred

cred in the act of Palliardife, who die both bodie and foule. This being well confidered vpon by an Italian Poet, he detested the vice of letcherie by reason of the daungers that followed it, saying:

Lacci ha amor mille est nessun tende in vano.

Sée then how he who pursueth his pleasures, expofeth himselfe to a thousand dangers, according to the manner of him who imprudently casteth himselfe downe hedlong from an high place. Precipitation also peruerteth the order which a man ought kéepe in his actions, & the degrees whereby we ought to procéede. the memorie of things past. The second: the consideration of things present. The thirde: the prouidence of things to come. The fourth: the docilitie by which a man acquireth the opinion of the most learned and vertuous. He then that is driven forward by the impetuofity of his passions, pursueth his enterprise in forsaking This is it that Cicero the degrees of this order. fpeaketh: that voluptuousnes, closeth vp the eyes of the foule, and impeacheth iudgement. This vice alfo dependeth on another finne called Impudencie, and is mortall, according to the qualitie of the matter. Would to God, that gentlemen, Captaines, and fouldiours, and they who have charge of armes, woulde learne here their lesson, and propose Haniball for an example, who after he had attained fo manie triumphs, was finally ouercome, and ouerthrewe both him-felfe and his great armie, laying both object to a certain danger, through this onely cause, for that he was addicted to this vice, according as the Historiographers auerre: for there is nothing that more weakeneth an Armye. and obscureth the Arte Militarie, than luxuritie and palliardize.

Cosmo: Now to Inconsideration Diogenes, what thinke you of that?

Incon-

Inconsideratio.

Dio: Inconsideration is a sinne which hindereth reason and iudgement thorough carnall voluptuousnes, as we have alledged by the two old Iudges of Susanna, who turned away their spirites least they should beholde heaven, and remember the iust iudgements: so Letcherie withdraweth the vnderstanding of a man, and hindereth him from the consideration of that which hee ought to doo, and the searching out of the meanes to attaine the soueraigne goodnesse. Trouble me not, now come I to Inconstancie.

Inconstantia.

Who fo is transported with voluptuousnes, desisting from dooing of that which is necessarie for his saluation. committeth the finne of Inconstancie. Likewise, he that is ouercome with that passion, pretermitteth to perform that which he had deliberated to doo, as to intend the feruice of God, the vse of prayer, or the déedes of charitie. & other good workes, as it is faid in the chapter of blindnesse. From these foure braunches of Letcherie, Kings. Princes, Iudges, Prelates, and all forts that have gouernment of Estates or soules and bodies, ought to gard themselves to the ende that being beautified with prudence, fapience, counfaile, and conftancie, they may well know how to discharge their duties & gouerne those vnder their estate & charge. And from whence commeth ignorance, inconstancy, inconsideration, and precipitation: whence commeth the want of vnderstanding, judgement & counfaile in great men & superiors, but for that they are fwallowed vp in the finke of this stinking lust which makes them walke like blind men as the Prophet speaketh? O God, how is it possible they might give any good sentence, execute any iustice, decrée any good ordinance for the policie of a Common weale, fince Venus hath rauished their vnderstanding? The Philosopher fayth: that it robbeth man of his fpirite.

G 2 Stobeus

Stobeus accordeth hereunto, taking his president from Archilocus, who fayd: that the force of loue stealeth away the tender spirites of men. And the morall Poet fayeth: that lust forceth the most faire and divine parte of the foule on the earth: for it maketh it terrestrial, carnall, and dull: which is a dreadfull thing for them to behold, who penetrate and contemplate the verie beautie This vice (that more is) rauisheth a man inof foules. to rage and furie, as *Plato* proueth in his *Timæo*, where he fayeth: that voluptuousnes is the bait of all euils, by which a man becommeth (as it were) phreneticall, the which Cicero teacheth in divers places of his writings, where he faith: that the foule hath no greater enimie than carnall voluptuousnes. And Philon nameth it a dangerous Palliard which deceiveth and deludeth the fpirite: This is (faith he) the Serpent, vpon which Sathan is borne. Socrates proueth wel, that they which follow the same are nothing different from brute beafts, which also is confirmed by many other Philosophers, according to the recitall of the faide Stobeus alledged before time: who replyeth and proueth, that it is no other thing than a furie which seazeth on poore mankind and other mortall creatures. He taketh it from Euripides, who faid: that Venus is all that which is foolish in this worlde, and for that cause the name of follie best fitteth her. Will you finde her more brauely fet foorth than by the Poet Virgil, speaking of the loue of Dido, if he speake according to his conscience?

Uritur infælix Dido totaq; vagatur Vrbe furens: qualis coniccta cerua fagitta Quam procul incautum nemora inter Crefsia fixit Paftor agens totis, liquitq; volatile ferrum Nescius: illa fuga siluas saltusq; peragrat Dicteos; hærct lateri læthalis arundo Sæuit inops animi totámque incensa per vrbem Bacchatur:

But

But why alleage I prophane men? haue we not Salomon for an example, the learnedst king that euer was borne of a woman? It is written of him, that his spirite became altogether alienated, by reason of the pestilent Lechery which he vsed with his Concubines, yea euen vnto the leauing of the true religion, and imbracing the salse, as divers have done in Athens, the more is the pity. This was it that destroyed the bright beame of sapience, which God had indued him with to rule and governe his people: a rare and great example for all Kings and Princes which have subjectes to governe over the face of the earth.

Cosmo: Now as touching selfe-loue.

Dio: Thus of felfe-loue.

Philautia.

He that loueth himselse more than God, committeth the finne of Philautia, that is to fay felfe-loue, which is the roote of many euils: he that breaketh the commandements of God to folow whoredome, loueth his body more than God, fince it better liketh him to obay it than God: fuch a one (if it were lawfull to forge newe wordes as Apuleius was wont to do) might be called Somalatros, that is to fay Idolater of his bodie, for in footh it is a kinde of Idolatry to be more subject vnto the flesh than to God: Saint Augustine faith, that two loues have builded two Cities: felfe-loue hath builded the City of the Diuell, and the loue of God edefied the City of God. This finne is fo horrible, that it hath converted the Angels into Diuels, who made themselves Reprobates by overmuch felfe-loue. Now for the love of the world.

Amor Mundi.

Those that loue this world so well, that they would neuer depart out of the same, but are willing to constitute their Paradice therein, offend both God and humane nature, which hath beene created vnto this end to issue sorth of this vale of misery, and to possesse the heavenly Palla-

G 3 ces

ces, and what is this except it be to sinne against the lawe of Nature. It is also an other kinde of Idolatry to be too much besotted with the loue of this worlde and a signe of eternall reprobation, and therefore saint Iohn saith to the Christians of Bærea, My children loue you not the world neither the thinges that are in the same, for hee that loueth the world the grace of God is not in him: For whatsoever is in the worlde, is either concupiscence of the sless, or pride of life. And he saith also, The world is given over to all malignitie. And faint Iames saith, That hee who is a friend to this world is at enmitte with God. Now touching the hate of God.

Dei odium.

And forfomuch as felfe-loue is incompatible with the loue of God, he that is vanguished by lust, loueth himselfe more than God, whom hee despiseth: yea more, rather hateth, by reason that prohibiteth him those things which he longeth after and defireth, and chafticeth him for his finnes in his person or in his goods: This is the most soueraigne finne of the world, for it caufeth a man will that which he would should not be seene of God, if it were possible. This is also the sinne of the diuels which makes them alwaies rebels against their Creatour, so as the Psalmist speaketh, The pride of those that hate thee O Lord God increaseth more and more. That this sinne is the most grieuous that may be committed, Aristotle himselfe knew full well, who faith, That the act which is opposed against the sourraigne good, is the most wickedest of all: Although I will not say that the divine esfence may be the obiect of hatred, confidering that being foueraignely good, it may not be hated: notwithstanding I say it may be hated in respect of his effects, as when God punisheth sinnes and offences.

Philo: O Diogenes, this thy plaine methode, farre from Ironicall captions, prooueth thy fingularitie: I pray

pray thée procéede, let vs heare the horror of the other world.

Dio: Thou shalt heare it, or else thou art but deasse, I will ring it in thine eares in hope it may worke thy amendment.

Horror alterius seculi.

The horror of this world engendreth the horror of heauen, and therefore they that fay, that God ought to keep his heauen for himself, and leaue the earth vnto men, blaspheme like Atheists as they bee. And whence procéedeth this? It is for no other cause, but in that they are so fleshed with their sensual voluptuousnes, as the Lotophages of Homer, that they would neuer taste the true and eternall delights, which are (as sweete Nectar and sauorie Ambrosia) prepared for the Gods, that is to say, for the feruaunts of God. This vice may also be referred to the sinne of idlenes. Sée here O chast and modest soules, (I speake to none of this auditorie, Philoplutos) the hideous Monsters that the sinne of Letcherie bringeth forth. Let vs flie them then euen as a plague, if we hope for anie part with the bleffed, who by the lathers of continence and chastitie, have passed the starrie Regions, and haue attained the celeftial pallace and eternal mansions, which Iesus Christ hath prepared for all chast and modest foules.

They that auoyd not the degrées of Lecherie, but admit them in taking pleasure in them, commit a mortall offence. And what are the degrées of luxurie? They are seuen. The first is, to suffer sensualitie to mooue vs without repressing it: The second, the temporal delectation of sinne: The third, the willing consentment vnto sinne: The sourth, impudent regardes: The fifth, lasciuious and wanton discourses: The sixt, unmodest kisses, touches and embracements: The seauenth, is the consummation of carnall delight, wherein resteth the bitter sting of death.

Who

Who so flieth not the occasions of this sinne, but rather pursueth them, sinneth mortally: and what are the occasions of this sinne? They are seuen also, as there are seuen degrées. The first is idlenes which hath béene the destruction of Sodome and Gomorrha, and the ruine of Ægistus, &c. and therefore the Poet saith,

Otia si tollas periere Cupidinis arcus, Contemptæque iacent & sine luce faces.

The second, too great repose, as they which sleepe at their ease in their downe beds (as you doe *Philoplutos*) against the counsaile of the Apostles. The third, the belly cherishing. The fourth, abundance of wine which is a most luxurious thing (as faith the wise man) and therefore faint *Paul* admonisheth vs to take heede thereof, saying: Be not drunke with wine, in which luxuriousnes aboundeth. The fifth, too great curiosity of the sine gists of nature, against which the Scripture sayth: *Auerte faciem tuam à muliere compta*. The sixth, pride and presumption, as *Oseas* speaketh of *Israel*. The last and most dangerous, is too great familiarity & conversation with women, which hath beene the ruine of divers men: For as the Poet saith,

Urit videndo Fæmina,

Which is to be vnderstood actively and passively, that is to say, she's burneth hir selfe and burneth others in beholding, and other burne in seeing hir. For this occasion sage Sidrach admonisheth vs, not to be daily conversant among women: For their wordes (saith hee) are more slipper than oile, but in the ende they are steeled arrowes to destroy, as David testifieth. The auncient Hebrewes were not ignorant hereof, among whom one called Rabi Iose, the son of Rabi Iochanan of Hierusalem said, Multiply not too many wordes with a woman, for the auncient sages have taught vs, that as often as a man talketh long time with a woman, hee procureth his ruine and withdraweth himselfe from the contemplation of celesti-

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all things, and finally falleth into hell: so heare the dangers that follow the great pleasure we take in ivbing and iesting with women, be they good or euill, and I thinke it is the fame which the Ecclefiasticall paradoxe would conclude, which fayeth, that the iniquity of a man is better than the good of a woman, that is to fay, that there is no fo dangerous habitation with an euill man, as with the wife of his neighbour, for the perill is not fo great. For which cause saint Hierome hath aduertised his Nicotian not to fuffer young women to enter his chamber: Stay not thee with a woman in one and the selfe same house in trusting to thy chastity: Art thou more strong than Sampson? more holy than Dauid? More sage than Salomon? And as touching the religious man named Rustinus he wrote him backe an epistle, in which he aduertised him that he very seldome times visiteth his own mother because he would not be tempted by the regarde of those who came with hir, & for feare the smoke should lie couered in his heart, which hee might not extinguish when he would: For this cause the holy auncient Hermits fled from the acquaintance of women although holy. So then if the holy fathers admonish vs to flie from the familiarity of those that are vertuous, how carefull should we be to fly the conuersation of those which are both wicked, wanton and light fingred? These are the Sirens who by their melodious and attractive fong inchaunt men, and finally cast them headlong into terrible and dangerous shipwracke, that which the Mithologia of Homer declareth vnto vs, who faith that the valiant Captaine Vlisses having stopped the eares of his companions for feare they should heare the Sirens voice, he caused them to bee tied to the Mast, to the ende that their melodious song should not cast them headlong into the sea. The same alfo was intended in the history of the harlot Circes, who (as Homer faith, and after him Virgill (chaunged men into swine, Lions, Beares, and other sauage beasts, that



is to fay, that lubricitie chaunged the men into brute beafts. It shall be easie to gather the mishaps which a dissolute and wanton woman draweth after her, which are taken from the Latine word Mulier, which representeth vnto vs so manie euils as that containeth letters, which are sixe: to wite M. V. L. I. E. R. An cuill woman is the euill of euils: the vanitie of vanities: the letcherie of letcheries: the choller of chollers: the furie of suries: and the ruine of Realmes. Another good sather hath discoursed all these Epithites according to the order of the Alphabet. But what is that the Italian Poet speaketh, when thus against that sex he inueigheth.

Credo che t'habbia la natura, c Dio Produtto o scelerato sesso, al mondo Per vna soma, per vn graue fio Del huom', che senza te saria giocondo Comm' ha produtto anco il serpente rio, E il lupo è l'orso, é fa l'aer secondo, E di mosche, è di vespe, è di tafani, E l'oglio, é auena, fanascer tra i grani, Perche fatto non ha l'alma natura Che senza te potesse nascer' l'home, Comme s'inesta per humana cura, L'vn sopra l'altro, il pero, il sorlo, il pomo? Ma quella non può far' sempre a misura. Anzi s'io vo guardar, come io la nomo. Veggio che non può far cosa perfetta, Poi che natura femina vien detta. Non state pero tumide o fastose Donne, per dir che l'hom' sia vostro figlio, Che de le spine ancor nascon lerose, E d'vna fedida herba nasce il giglio? Importunc, superbe, é dispettose, Prine d amour, di fede, è di configlio,

Teme-

Temerarie, crudeli, in que, ingrate, Par pestilentia eterna al mondo natc. &c.

I had rather some other should take the paynes to translate these vearses into our mother tongue, than my selfe: for now a dayes the world swarmeth with such a number of priuse Aristarchi, that thinke no meate can be good, that is not sod in their owne broath, nor Prouerbe well applyed that hath not past their pen: wherefore I will spare that paines, and passe ouer the care thereof to some of those which are so curious, to bestowe their cunnings. Yet Philophutos and Cosmosophos, although Diogenes be blunt, I would have you witnesse with me, that I wish all vertuous Ladies should understand, that none but Lais and her saction are toucht in this invective: for them that are honest, I have a cup of good sountaine water, a dish of Coleworts, and a hartie welcome.

Cosmo: Well Diogenes, since thy discourse hath prooued the monstrous mother Lecherie so deadly, and each of her abortiue daughters so dangerous, wee pray thee so much farther to sauour vs, that in opening Scillaes gorge, thou teach vs to auoyde Charybdis gulph: and having tolde vs the rage thereof, we intreate thee to prescribe a remedie.

Dio: I will performe your request, and before I finish my discourse, chop one thrust further in, and talke of the remedies of luxurie: by which, as with a preservative and antidote, some of our vnreclaymed Athenian yongsters, may (following the example of those happie soules and good Christians, which pretend their part in heaven) kéepe and preserve themselves from this contagion. First of all, we ought to call to minde, that sensualitie and lust destroyeth and dissipateth a mans goods, in such sort as it handled the prodigall Childe, who consumed all his substance with harlots.

H 2 The



The goods of a man are of three forts, the goods of the fpirite, the goods of the bodie, and the goods of fortune, that is to fay, golde, filuer, lands, and possessions: and finally, all that which a man may have in this mortall life, either concerning pleasure or profite: Therefore the fame it is which Salomon faith, he that nourisheth a harlot loofeth his substance. It is not requisite to discourse hereupon any further, fince experience daily declareth vs by one an other howe many prodigall men fall in the pitfold. Astouching the goods of the body, it caufeth a thoufand maladies, as the Surgians may testifie, who heale the poxe, the ficknes of Naples, cankers, and other villanies which come thereby, it confumeth the vital humour, and weakeneth the braine, and confequently the nerues of the whole body, as Aristotle, and after him Galen, which also naturall reason sufficiently teacheth vs: for the act of lasciuiousnes after it hath consumed the naturall heat, makethall the hote body chill: nav more, cooleth the braine, which according to fome Philosophers is the fiege of humane féed, which is cold of it felf. From thence oftentimes proceedeth the Epelepsie and falling sicknes, to which divers forts of men are subject. I beleeve this was the reason that moound Auicen the Arabian to sav. that the exercise of palliardise is more pernicious to the body of man, than if hee had divers time indured letting of bloud. In briefe Lechery weakeneth the forces, inféebleth the member, depriueth the body of his beauty, defaceth the crimfon taint of the vifage, furroweth the browes, maketh the eies dim and heavy, causeth the Feuer and gout, and finally abridgeth mans life. By reason whereof the Philosopher said, that they which are luxurious, live not fo long time as those that are chast and continent. All this being well considered, by the great Philosopher faint Paul, he said vnto the Corinthians, that he which addicteth himselfe to fornication and vncleannesse of the body, befide the offence that is committed against the diuine Maiestie of God, sinneth against his owne flesh, in abbridging his dayes, and by consequence is a homicide of himselfe. If there néede anie question to speake of the goods of the spirite, it is most certain, that lubricitie consumeth them farre more than any other sin. First of all it destroyeth the infused vertues, which are the grace of God, and the feuen gifts of the holy spirite, which are incompatible with luxuriousnes, and of which one onely ounce out valueth all the goods and benefites of this flattering world. Secondly, it confumeth the foure Cardinall vertues, to wit, Prudence, Temperaunce, Fortitude, and Iustice, so famous among the Philosophers: it obscureth the vnderstanding, blindeth the memorie, dulleth frée will, and in most taketh awaye humane iudgement, and maketh him blinde and inconfiderate in matters aswell moderne, as necessarie to his faluation. If all this were well confidered, our picked yongsters having their peakes starched for feare of stirring, their coates perfumed, their garments iagged, would leave to jybe with this curfed letcherie, for feare they ligg them felues out of heauen: and our pretie mistresses that set no soote on the ground, but as if they tread on Mosse: and trauerse more on the héele than they trip on the toe, they would find here a good bridell for them to drawe them from the love of this infected letcherie. Secondly, they ought to confider how much this filthie follie is both dishonest and vndecent for a foule which is created according to the image of God: Nay more, how detestable it is to a man to showe himfelse in this licentious act like vnto brute beastes, to loofe the vse of reason, and to make himselfe the slaue of iniquitie, which also the Philosophers themselues haue helde in horror. Moreouer, we ought to regarde how vaine this pleafure is, and of how small continuance, and that it is but as a winde that passeth, which is followed with a thousand and a thousand remorfes:

H 3 For



For the Prouerb lyeth not which fayeth, Pour vn plaifir mille doleurs. The frute also of lasciuiousnes is but repentance, as Demosthenes declared to that great harlot Lais. It is (I faye) a true repentance to a finning soule, which feeth, that the pleasure is goue and the sinne and shame remaineth with him. Ah las, said the Apostle, what frute haue you received of these things of which you are ashamed? Knowe, that the rewarde of finne is death. How little contentment this pleasure véeldeth, it sufficiently apeareth, since al creatures but a Cocke, as the Philosopher saith, Contriflantur post coitum: as that séeling alreadie the repentance and blot that remaineth, men and reasonable creatures féeing themselues reduced by one so villanous an act to the life of brute beafts, which is a great shame for them.

The third remedie, is to flie the occasions, in not regarding amorous bookes, nor estéeming vaine thinges, nor hearing immodest purposes, nor frequenting Women, except vnder the title of vertue, and in summe, to auoyde the other occasions which are incident to incite vs to this cursed errour.

The fourth, we ought to fast, watch and pray, endeauouring by all good meanes to subdue the flesh vnto the spirite, which is a singular remedie, so as in times past the auncient Fathers have experimented oftentimes in the solitarie Desarts, where they mortisted their bodies. Benet and Frauncis, two myrrors of chastitie, whereof the first on a time being stirred with slessly motions, hee cast off his cloathes, and all naked layd him downe vpon sharpe pricking thornes, til being at last ouer-bloudied, he ouercame the temptation. The other being agitated with this passion, laid him downe naked in depth of winter in a pit of snowe: and another time seeing himselfe tempted by a woman, hee set his naked seete (O incredible thing) vpon the burning coales, rather desirous to be burned with materiall fire, than with that fire which is inextinguible.

The fifth, is oftentimes to thinke on the day of death, at which time we ought to enter into count with the iust Iudge, who shall cast all fornicatours into perpetuall darknes, stored with inquenchable fire: so as the learned Poet Dante most eloquently describeth. It is a remedie (saith Athanasius) which saint Anthonie veed, to thinke on the paines of hell, when he thought to exclude out his filthie and dissolute thoughtes: Which also the great doctor Iherome was accustomed to do as he himselse witnesseth of him selse.

The fixth, when a man is tempted to commit that vice, he ought to consider, that God which is present in all places is at hand, and beholdeth vs: and our good Angel which féeth vs, before whom we ought to be ashamed to perpetrate fo villanous an act, fince we durft not an author the doing thereof before the poorest man of the worlde. By this meditation, the Hermit Pafnucus converted a finfull woman called Thais, giving her to vnderstand that in no place of the earth, how secrete so euer it bee, shée could so couertly hide her selse, that God would not both espie & behold her, and therfore said he: you ought not to be so impudent & shameles, as to commit fo villanous a finne in the prefence of fo great a Signior: and although God did not sée vs, yet ought we not to commit the finne, it is so filthie & dishonest of it selfe. The Pagans themselves, by a natural light, knewe well to faye this, as Cicero who writeth, that a chaste and vertuous person ought neuer to commit the foule offence of lust, although neither Gods nor men were privie thereunto.

The feuenth, we ought to confider, that there is nothing that more hindreth the humane spirite from Philosophie and true contemplation of heauenly things, than the delectation of the flesh.

The

The same is that which Orpheus, Trimigistus, Pythagoras, Socrates, Plato, Empedocles, Plotinus, Lamthiques, Simplicius, Plutarch, Cicero, & other lights of morall Philosophie haue left vs in writing, faying the foule is tyed to terrestrial things by pleasure, as it were with nayles, in fuch fort as it cannot mount on high and contemplate divine things: and they hereunto annex, that they who dispoyle themselues of these pleasures, went vnto the heavens in the companie of celestiall spirites, and dwell with God, where they experiment a pleasure incomprehensible to the humaine spirite. But to the accomplishment hereof, they ought first of all to hate their bodies, & chase away their pleafures: for as Orpheus fayeth: If thou hatest not thy bodie thou canst not loue thy selfe well. Is it not the true Orpheus Iesus Christ that saieth vnto vs: He that loueth (saith he) his foule in this worlde, that is to say his bodie, he shall lose it in another: And he that hateth it in this worlde, shall keepe it in the life eternall. The same is it that Cicero intimateth when he writeth: that the fenfuall fort, who have given themfelues ouer for a praye to the pleafures and delightes of this world, and haue violated both deuine and humane lawes, are depriued of life in the other world, and abide beneath in the earth, agitated and tormented from diuers ages to ages vntill fuch time as they returne: that is, they shall be tormented world without end.

The eight remedie, which is the most soueraigne of all is: that we ought (when we séele our selues vrged by the inticements of the sless) to have recourse vnto God by prayer and teares, and to implore his ayde with an ardent affection, as they that sée themselues sodainly surprised with a huge tempest in the midst of the Ocean sea: For in sooth, the combate of the sless a true tempest and storme, and to this ende it shall be good to present vnto God some good and short Prayers, such as Augustine

Augustine in his temptations, and the Hermit Isaac (as Cassianus writeth) were wont to vse. In summe, in taking these courses we shall have sewer Lechers in Athens, and more religious.

Cosmo: Truely Diogenes thy plaine method of doctrine in this point, argueth thy ability both to correct bitterly and to perswade blessedy: So that thou seemest to be no Grecian tied to earthly contemplations, but a man inspired with more than Apolloes wisedome: for to discerne matters incident to the sense and subject to reason, is the part of a prudent man and a searching wit, but to enter thus prosoundly into the nature of sinne, and the workinges of God, argueth that thy inspiration is from God: wee therefore bide thy reprehensions with more patience, and attend thy counsailes with more perseurance.

Dio: Your conformity pleaseth mee: haue you not read that Diogenes is a dogge that biteth men but for their amendment, and not for enuy: then heare me and I will heale woundes. *Philoplutos* thou art in authority, wherein thou canst not so liue, but thou must be subject to euill language, thou must have a serpents eare to preuent the charmes of the flatterer, and Linx his eie to spie out contempts erethey attempt thée. If thou art reprodued of the iust for a good cause mend thy selfe, for their second asfault is feafoned with shame, if wrongfully beware to stir too much lest being not guilty, thy stirring make some suppose that thou stinkest. It is a trim thing to be silent, a wisedome to be silent: thou maist kill with thyeic when thou listest, but kéepe thine eie from lusting after other mens blame, left thou proue blind in thine enuy, and thine enuy cause thy death. An enuious man (in Virgils opinion) may bee compared to a Viper that gnaweth the boanes and fucketh the bloude and beareth his owne torment in himfelfe: In briefe, if thou be enuious thou shalt liue Titius life, and be so wounded in heart, as neither the

the sonne of Saturne, nor the god Phæbus, nor Æsculapius the cunning shalbe able to cure thée. Alexander the great said often: that the envious were their owne hangmen; And the wise Gréeke Periander, that even as rust eateth the Iron, so envie devoureth his Master. Plutarch detesteth this vice. And Horace saith:

Inuidia Siculi non in venere tiranni Maius tormentum.

This is it which Martial condemneth, and the reafon that caused Socrates to wish that all enuious men were nought throughout euerie part but eares and eies to the ende that séeing and hearing other mens prosperitie, they might be the more tormented, and receive their punishment which they deferue. Flye this therefore Philoplutos, and with this, flie infatiable couetousnes, which thou shalt effect if thou have a constant determination to liue to Fame and not to Fortune. It is better thou die with *Phocion* than live like *Demades*. Husband not for manie Winters, for thou art old. Care not for to morrowe, let to morrowe care for it felf. Onely liue well this day and lay thy hopes on heauen, and he that prouideth for the little birds will not sée thée want. Looke on me *Philoplutos*, my ioyntes are not stiffe, my face without furrowes, my body without ficknes, my life without hate: and why? I fatisfie Nature without surfet, I am not carefull of worldly things which bewitch men. I am not curious of delicates to increase diseafes: neither enuying any man, am I enuied by any man? Is not this a trim felicitie in this life to be lorde both ouer himself and his affections? Now heare me surther Philoplutos, thou must bee liberall: they that have full handes must haue frée hearts, who distributeth his store in earth, heapeth vp store in heaven. There is nothing nicknameth the mighty more than niggardife. It is one of the vanities most vaine under the funne as the wiseman teacheth, to heape vp without reason, to kéepe with

with care, and to die in contempt. All the victories of Alexander made him not so famous as his bounty to Ariflotle: Neither liveth Scipio so much in his conquestes as in his liberalitie to the learned. What availeth it to build rich Towers which are subject to wind, fire, force and engines? to erect huge Piramides, to plant faire vineyards? these are but the scabs of superfluite, which posterity perhaps become more continent, will blame as the ruines of the great buildings of Constantine, before him Vaspatian, and divers other Romanes. Ah Philoplutos, if thou wilt build a Pallace of eternity, entertaine learned writers about thee, in whose lines thou and thy posterity shall liue, when the Rauen shall builde in thy brauest habitation. I know thou art in the way to honour, & by reading and practifing the liues of the auncients thou hast become a great staffe to the state: Séeke therefore as carefull of thy common weale after thy death, to raife vp by thy liberality those ripe wittes who may when thou wantest, profit the commonweale, so shalt thou in time to come be thoght a Mecanas, els now pointed at for a mifer. And next to the learned with the pen, forget not those who deferue with the Pike: they are members which while the Persian Monarks kept in maintenance and exercise, they became Masters of the whole world. fris of Egypt had hee not had these helpes, and restrained them in continence, and maintained them in credit, his father had loft all before he had wonne anie thing. It was an old custome of *Philip* to love *Parmenio*, in that he was a good Leader, & Aiax had his place in the Grecian wars as well as Nestor, and souldiers must be considered of, as well in peace as in warre. I know Philoplutos, thou buiest a warme gowne against Winter and linest it well, thou tylest thy house against stormes and lymest it well, thou fencest thy grounds against cattell and keepest them well, and wilt thou not in like care prouide against the winter of enuy, fome able foldiers to preuent the enemie?

I 2

But

But thou wilt fay fouldiers are every where to be gotten for money. Athens is full of men, wee have store of munition, why then should we care? But what said Hanniball to Xerxes, who demanded if his huge Armie armed in golde were not fufficient to ouercome the Romanes? Yes faid Hannibal smiling, this were sufficient to ouercome the patientest and dastardest hart that liveth, much more the *Romaines*, meaning hereby that pompe is not the terrifying, neither the multitude the amating of the enimy: But resolute courages séeing great prises before them, behaue themselues as those at the games of Olimpus, they stretch strings and heart strings in expectation of reward. Had not Darius a huge Host brauely furnifhed? A milion of horsemen to attende on him: and what then? Alexander with thirty thousand experienced Macedons ouerthrew him: Then what is a multitude? We see by experience, that the olde Oxe trained to the yoake draweth better than the vongest Heighser, and that vse and experience having the Maistery in al things, cannot be outfaced in military discipline. Stretch pollicie to the highest point: in Salomons daies (beeing the wifest prince that lived, maintaining as great peace as ever was) the Captaines and the Officers of the Hoft were maintained, fo were they in his fathers daies, in all good states, the maintenance of fouldiers is the planting of peace: for the exercise and value of the souldier bréedeth feare in the enemie. The Tartarians that inuaded Asia and some part of Europe, and whose conquests are famous in *India*, at first were a contemptible Nation: But when Clangius the Smith had first brought them in exercise, then beautified them with honours, what Nation either heathen or Christian durst lookevpon them? The Spanish haue as hot courages as we, the Almaines are as bigge boand men, the French as pollitique, all these more exercifed then we be, as populous and more, what want they then to be our Maisters, what have wee but hope and security.

curity, which may deceive Athens as it did Siracufa, which was taken by a handfull of men in despight of the whole Iland. Beléeue me Philoplutos, there is no inconuenience more in this Citie than to fée Brokers dining at our Merchants tables, and fouldiers begging at euery mans dore: To fée Tailors well paid for inuenting a new fashion, & soldiers scorned at for presenting a strong fortification. If our Athenians will looke for no change, then let them thinke to liue in no world: If they be affured there will come change, then let them be prouident against the change of the world. In nature and the naturall constitution of the body, the hands are as souldiers to execute the resolutions of the heart, and the heart from hir vitall conduites fendeth bloud to warme the hands. Such affinity and alliance ought to be between the Gouernour that ruleth, and the fouldier that executeth: there must some sweete shower of gold come out of his Coffers to refresh them, or they waxe dul, they are deuoured with idlenes, fo that when they should defende the heart, their fingers are numbde they cannot fight, because they want the vse of féeling. Looke to this Philoplutos, bee not accufed for this caufe, the felfe care they faye fucketh all. The faire Lambes are onely referued for felfe care, the vines drop Nectar for felfe care, the trées yéeld fruit for felfe care: thus felfe care hath the fweete of all things, whilft poore foldiers fweat, fight and fast with care, and all for care. But the prouerbe is, true care preserueth all things, therefore felf care is not pollitique in leaving the fouldier nothing. But the day passeth, Cosmosophos haue at thée: Smooth thou no more lest the Gods smite, whose eares since they are open to heare praiers, will stir vp his wrath to reuenge your pernicious cruelties. Flatter not your felues with opinions of delay, for danger is no hireling, he commeth as well in the dawne as in the darke, leave thy corruptions, Simonies, Briberies, extorcions annihilations, exceptions, paradoxes, policies: thefe Iз

65

these are the steppes to thy sinne. These are the mischiefes that have incited Achitophel & Iudas to hang themselues, who being not able to endure the violence and horror of their iniquities, thought it better to kill themselves than to abyde their deadly torment. These are the furies that agitated Orestes. These are they which as Cicero witnesses, will breake thy sleepes, because thy conscience beates thy braine and procures thy bane: being therfore worldly wife fo long as to extreme age, became godly wife at last. Let not worldly occasions detaine thée. Twere better for thée to daunce in thy Iacket than to be hanged in thy Iirkin. Thou must not fay, I am enforced to deceive others, in that I must liue: for by this life thou atchieuest death. It is better to be poyloned with Socrates, than to flatter with Ariflippus. Shut the doore before the steede be stolne. Looke before thou leap. Feare before thou fall. Repent before reuenge come. The day is spent, I am wearie with speaking. The houre of meditation bids me leave you. Go you to your fumptuous feastes, Leaue Diogenes to his chaste fast. To morrowe, if you visit mée againe, I will rip vp newe griefes. Till when, get you gone: and if you forget good Lessons the diuell go with you; for goodnes is departed from you.

Philo: Farewell Diogenes, as our occasions serue we will séeke thée out: meane while I pray thée mittigate the austerity of thy tongue for it is too busie.

Dio: Nay fome fickenes fall vpon thy fingers for they féele too foone.

Cosmo: Good Diogenes be patient, he speaketh for thy best.

Dio: God better him and thée too, or else the best is noughts.

Philo: Come let vs leave him, when hee leaveth his crabbednes the Sunne will want clearenes.

Dio: And if you want craft, the fea will lack water.



• • •	

EVPHVES SHADOW,

THE

Battaile of the Sences.

Wherein youthfull folly is fet downe in his right figure, and vaine fancies are prooued to produce many offences.

Hereunto is annexed the Deafe mans Dialogue, contaying Phi-

lamis Athanatos: fit for all fortes to peruse, and the better sorte to practise.

By T. L. Gent.



LONDON

Printed by Abell Ieffes, for Iohn Busbie, and are to be fould at his shop in Paules Churchyard, neere to the West doore of Paules. 1592.

A



To the Gentlemen Readers,



Entlemen, after many of mine owne labours that you have courteouslie accepted, I prefent you with Euphues shadowe, in the behalfe of my absent friend M. Thomas Lodge, who at his departure to sea vpon a long voyage, was willing, as a generall farewell to all courteous Gentlemen, to leave

this his worke to the view, which if you grace with your fauours eyther as his affected meaning, or the worthe of the worke requires, not onely I for him shall rest yours, but what laboures his sea studies affords, shall be I dare promise, offered to your sight, to gratise your courtesies, and his pen as himselse, every waye yours for ever Farewell.

Yours to commaund, Rob. Greene.

Philautus, to his Sonnes liuing



Owe my good Sonnes, that the ripenesse of your yeares makes you ready for fortune, and the place of your present aboade, is the Theater of hir tragedies, least by making a simpathie betweene Will and Wit, your rashnesse in youth might breede repentance in age, I have amidst the fatherlesse cares of your welfare, shapen out Eu-

phues Shadow, by the substance of his first youth, limming out under the figure of Philamis, the fortunes of Euphues, wherin yon shall see, that young mens first wits are like Aprill dewes which breede more vnwholfome weedes then profitable flowers: Euphues was my friend in his life, and kinde to you by his legacie at his death: but he tooke more paines to write it, then you pleasure to followe it, els had I heard you had beene more wise and lesse wanton. Sonnes the Conrt is full of delights, but they be dangerous, there you may cheapen beautie, and buye it to deere, Loue there is as bufie as a Bee, and couets to make his Hiue in euery Gentlemans head, but flop you your eyes and your eares, least while she is making hir Hunnie Combe, you repent and prooue a Cockscombe: there bee many flatterers, but fewe friendes, much shewe of vertue, but great practise of vanitie, which made Euphues repent the prime of his youth mispent in follie, and vertuouslie end the winter of his age in Solexedra. Therefore I fend you his Shadowe, conteyning the substance of his young desire, read it, and followe it, and then I hope you wyll faye, the shadowc of my dead friend, bred you the substance of many honourable vertues. Farewell.

Philautus.



To the right Honourable, Robert

Ratcliffe, Viscount Fitzwaters: Robert Greene, wisheth increase of honour and vertue.



Ver desirous (right honorable) to shew my affectionate duty to your Lordship, as well for the generall report of your vertue vniuersally conceipted in the opinion of all men, as for the natiue place of my birth, whereby I am bounde to affect your honourable sather and you for him aboue others, in

fuspence of this dutifull desire, it fortuned that one M. Thomas Lodge, who nowe is gone to sea with Mayster Candish, had bestowed some serious labour, in penning of a booke called Euphues Shadowe: and by his last letters gaue straight charge, that I should not onely haue the care for his sake of the impression thereof, but also in his absence to bestowe it on some man of Honor, whose worthye vertues might bee a patronage to his worke, where vpon taking aduice with my selfe, I thought none more fit then your Honour, seeing your Lordships disposition was wholy given to the studie of good letters, to be a Mecenas to the well imployed laboures of the A 3

The Epistle Dedicatorie.

absent Gentleman: may therfore your lordship fauourably censure of my good meaning, in presenting your honour with this Pamphlet, and courteouslye graunt acceptance of his workes and my good will, his labour hath his end, and my desire in dutie rests satisfied, and so humbly praying for your Lordships health and welfare I take my leaue.

Your honors humbly to commaund. Rob. Greene, Norfolcienfis.





Euphues his Shadowe.



T fuch time as OCTAUIUS possessed the monarchy of the whole world, and Rome the maiestie of all wealth and wisedome: there dwelt at Rauenna (a famous Citie in Italie) a yong Gentleman, who had as great reach in wit as riches, and as many perfections, as possessions, beautifull hee

was, and this was natures benefit: rich he was, and that Fortunes bequest, in breefe: Nature and Fortune (striuing to exceede each other) strained so farre, as Fortune could impart no more wealth, nor Nature no more woorth. But as the Beast Varius hath a ritch skin, but a ranke flesh, and the birde Struchio a big body, but weake wings, so PHILAMIS having a rype wit had a running head, placing his felicitie in trauaile, not in temperance, in feeking forraine countries, not hearing fruitfull counsailes, for which cause, gathering together much wealth, and neglecting his welfare, forfaking his friends to trust to forrainers, after he had trauailed many countries, hee entered into Austria: This province (among all other) is pleafant and plentifull, inritched with fruitfull mould, and replenifhed with fortunate men, having everye part thereof devided after this proportion: what so is scituate betwixt the river of Laite, and the beautiful floud of Anasus was subject to Hungaria, and what so is contained betwixt Anasus, and the river Enno was woont to bee under the jurisdiction of Morauja: Enno is a great river, springing from the mountaines of Italie, which passing by the populous Citie of Pasan, entreth into Danubius: Laite is a little river which also with milder floatings yeeldes his waterie homage to the mightie Danubie: This countrey is bounded to the Northward by Bohemia, В

and Morauia, to the westward by Bauaria, to the southward, by the mountaines of Sticia, and to the Estward, by Hungaria, and notwithstanding the spatious length, and long spatioufnesse of the countrie, yet Danubius (seeming as though he were inamored with the same) with resistles mightinesse runneth thorow the midst of the soyle in this prouince, and that pompious cittie of Paffan, did PHILAMIS make his stay, inuited therevnto by the falubritie of the aire, and the fumptuousnesse of the buildings, finding there both courtlye companions to converse withall, and comlie ladies to disport withall, it was wonderfull to fee, how insteed of Philosophie, he subdued fancie, reposing his worldly felicitie in prodigalitie and fashions: but as the hungrie sparrow flieth to the full barne, the diligent Bee, to the delightfull flower, as the raging Woolfe feeks out the ritchest fould, and the carefull Ante the greatest haruest, so PHILAMIS having much mony, had many attendants, who with ARISTIPPUS could flatter for profit, with BATILLUS diffemble for fubstance: yea many there were that carryed vermine in theyr toongues to open fecrecie, many that bare venome in their harts to abuse his simplicitie, but the young Rauennoes hauing his hand on his halfepenny, had day lookes, for quaint ladyes, cunning delayes, for craftie deceivers, he had a finger to couer his fcar with ALEXANDER: a faire woord, to coulonr his fuspect with ANTIMACHUS, yeelding such lips, such lettice, knowing that as ACTEON was deuoured by his owne Dogges whom he nourished, so credulous manners are overthrowne by those flatterers whome they have cherrished, and surely not without occasion was he prouident heerein: for flatterers are like rich tombes, on which the only name of amity is written: or worse then rauenous Crowes, who (as ANTISENES was wont to fav) do only feed on dead bodyes, where flatterers corrupt the liuing spirit: they are Summer Birdes, who endure no storme, flocking about young Princes in their glorye, flying from them in their diffrace, in breefe, like the Partridge they steale others egges, and with the Birde Orinie hatch other Chickins, so that the wordes of VIRGIL may bee applyed to theyr maintayners:

Sic

Sic vos non vobis vellera fertis oues. Sic vos non vobis nidificatis aues.

But leaving this, returne we to PHILAMIS, who living in Paffan and louing his pleasure, was commended of the most for his pleasant discourse: of the wifest for his ripe wit and knowledge: among the rest, ANTHENOR (a man ouergrowne with yeares, but graue in discourse) knowing that as the horne of Cerastes purgeth venom, the hearbe Rew prevaileth against the poison of serpents, as Abrotamum pulleth out thornes, & Mirtus healeth deadly maladies, so counsalles molifie youthlie courage, gluing reason the raine, when will hath the spurre: called young PHILAMIS a part, where with fatherly regard and friendly reasons, he thus scholed him. Gentleman, since a man may better perswade by counsaile, then disswade by correctio, since discipline reformeth manners, and advice suppresseth youthlie motions, I will though a stranger rather be presumptuous to draw thee from mischiefs, then in forbearing to show thy maimes, I should be an agent in thy miserie. Oh PHILAMIS thy behaviour showeth thy bringing vp. which if it were lesse courtly & more constant, the flatterer should be further of, the friend neerer at hand: thou hast learnd to show outward courtesie, but art lame in true courtesie, which rather thanketh the better fort for a just reproofe, then commendeth the worser sort for an vndeserued praise: is not he a poore Vintner (and not so poore as fond) that fetteth out a ritch Iuie bush where there is no wine? Is not he a vaine man, who praiseth the person where there is no vertue? Is not hee most ignorant, that presumeth to knowe all things, yet is ignorant of himfelfe? If thou confesse the Vintner fonde my PHILAMIS, howe more fond art thou, who hast beautified the outwarde parts with silkes, and blemished the inward with great sinnes, shutting thy earthlye body in strange coulors, but shunning to inritch thy heavenlye minde and foule with good counfailes, if thou blame him that commendeth the person, not the vertue: howe blame worthie is PHILAMISS who choosest the flatterer for thy freend, the taunter for thy Table guest: the incontinent for thy Mistresse, B 2

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the inconstant for thy counsailers. If this ignorance be great who prefumeth the notice of all things, but knoweth not himselfe, oh how haplesse is PHILAMIS? whose presumption is his imperfection, and who is only miferable in this, that he knoweth not his miserie: If thou place thy felicitie in goods, euen the felicitie thou feekest is gale, which is fel my PHILAMIS, if in pompe, oh vaine pompe, where the opinion glorieth ouer his trueth, prodigalitie ouer frugalitie, the shadow ouer his shape, and the imperfections of the flesh, ouer the perfection of the foule: what art thou (young man) wherein thou art not poore? what hast thou (young man) wherein thou maist not be ritch? thou art fashioned like thy maker, but mortall, thou art wealthy, but maift want, thou art strong, but maift be weake, thou art faire, but shalt have furrowes, and as the bud perisheth in the flower, so shalt thou finish in thy sulnesse: what is then thy ritches? that of the mind PHILAMIS, which is plentifull, when the body is poore, thou hast a reason to discerne error, a will to followe vertue, a foule to contemplate heaven, a thought to imagine happinesse. But why wade I so farre, where the black Oxe hath not troden on the foote? Why wrest I to teach experience, where the thoughts are peremptorie? Thou art here in Passan a straunger, a Lambe among Woolues, a weakling among wicked ones, fo that eyther thou must learne PITHAGO-RUS filence, or SOCRATES fiftie yeares subtiltie, yet was PITHA-GORAS taunted houlding his peace, and SOCRATES poisoned for all his science. Heare are they that makes their guts their Genius, theyr gorge, their God: their perfumes, their perfection: their dalliance, their deuotion: either living as though there were no God, or loathing (as if it were not lawfull to know God, and among these liueth PHILAMIS: and with these can PHILAMIS live without follie? To speake liberallie Gentleman, but how without lament may I speake it? our CATOES nowe a dayes wante moderation, our CICEROES conscience: Fooles are held ritch, because riche: poore, ignorant because poore, a worldly reason, a wretched reason, heere our quadrati homines, are become rotundi, wearing fo much of the world on their heads, that they forget God in their hearts: there are Ladies

Ladies, that have maskes to cover maimes, who are fayre by ESCULAPIUS firrups, and haue been foule by BACCHUS furfeits: heere are Epicures which counterfeit fast, when they most feast, carrying the Vsurers decipe in their possessions, and the Apothecaries recibe in their pursses: heere glosing is glorve. and THRASO held for THESENE, in breefe, in this countrie Irix an ordinarie beast liueth many yeares without sicknesse, and few men are there amongst vs, that passe one yeare without their feauour through beaftlines, among thefe canst thou live without loofnes? I but thou wilte faye, that as the cleerest Christall hath his crack, the fairest day his clowde, the tallest Cedar his worme, the greenest Cicuta his poysen, so Cittyes cannot be without finnes, nor monarchies without mischieses, many spots in the Leopard maketh the white more purer, so many defaults in anie estate, make the vertues more famous. Oh that vertue might want his shadowe, in seeing all like hir felfe, none loser then he should bee: I but ALEXANDER had a finger to couer his scar. I but had ALEXANDER no scarre what need he so vie his finger? I but CICERO had eloquence to couer his vaine glorve, I but had CICERO no vaine glorie, howe fweet were his eloquence. O PHILAMIS who fo liueth in Paffan, must beare the stone Smaragdus with the Griphon against the stinging of Serpents, carrie Garlike to conquere the Leopard, learne of the bird Laurus to flie like an Egle, and floate like a fish he must be fit for all times, and have foresight against all treason, for heare with vs men intend much but amend nothing, being fingular in finne and fimple in science: liue therefore with friends, as if thou maist lack friends, Lions a great cittle hath beene confumed with a light fier. Hemus a huge river hath beene dryed with a little drought, wealth will faile, and followers will be faulce, learne therefore to preuent occasions, least thou be inforced to crie with had I wist:

Heu quam miserum est discere servire, vbi sis doctus dominari.

Let thy attire be comlie without prodigalitie, thy behauiour courtly without peremptorines, let thy companions have more wit then words, let thy diet fauor more of Philosophie then superfluitie, let thy reason bee thine eyes maister, thy God the B 3 governer

gouernour of thy reason: so shall thou worke according to his will, and will no lesse then I wish. No sooner had ANTHENOR ended in these termes, but PHILAMIS seeling where his shooe most wrong him, being stoong with a Nettle, thought to cure it with this Item. Great Lorde and learned Cittizen (your estate requireth no more, your studdie shewes no lesse) as I perceyue your counsailes proceede of loue, so shall my replyes be seasoned with dutie, being as well taught to reverence CAS-SAR for his dominions, as SENECA for his disciplines: whereas you condempne me for mistaking curtesie, I am not curlous to amend that, fince the Cap pleadeth not reconcilement, and a man were better reforme himselse indeed, then persorme more mischiese vnder the colour of dutie: you have vsed many reasons to diswade retchlenesse, choise figures to disprooue fancies, tying vanitie in the gin, attyring Vertue with the Garland: whereby you have prooued your felfe eloquent, my selfe ignorant: wherein I neither crosse you, neither consent with you: knowing that vertue is not discerned without vanitie, and contraries beeing opposed are the sooner perceived: should I not trie sowre, how should I trust sweete? should I not converse with bad, howe should I knowe good s compare not Heridmi with the Eagle that is a faire bird? ioyne not the Lillie with the Rose that is a sweet Flower, allude not the blacknesse of the Porpuse, to the beautie of the Dolphin that is a faire Fish: Oh father the knowledge of sinne is a mightie step to vertue? CATO continually living among severe men, became more feuere, where if he had borrowed somewhat of the Epicure, he had not beene so impatient in his ende: ALEX-ANDER a great Monarch, talked with DIOGENES a poore Cinick, whose precepts had he followed in his exploits, he had bin more constant, and lesse incontinent? you condemne youthlie companie, so did the woolfe in his age, who seeing his whelpes forwarde in the spoile, reprehended them for their hast and speedie footmanship: vou blame brauerie, so did LAERTIS who seeing his shoulders unable to beare rich armes, began to discommend VLISSES when he was armed: you mislike loue, because you lack power, being loath we should performe that in acte, which

which you daylie practife in will. Though you delight with the Pelican to be folitarie, yet give vs leave with STIRLA to take out follace. The Agate hath spots and yet pretious: the Ermine spots & yet pretious, the blew saphire, hath a white crest, and yet pretious, onely precise thoughts alude all things to their owne purpose, and despise most things in that they may not practife any thing, and this thing, and this thing is their principall practife to reprehend, which being feafoned with an enuie of others happinesse, is very pernitious, you forrow for the defaults of your cittizens, and the corruptions, vrging the defarts of our forefathers, to condemne our follies: but shall I answer with CLEANDER, they in times past which were not ouermuch studious of Philosophie, became most braue and renowmed men by their actions, and more famous then wee be, because they practised vertue indeed, and we in these daies only vse it in woord, by which meanes they are more happy then we The fish Mirenula hateth the Crocodile, yet both poyson: fo oulde men hate the young in that they execute, and themselues cannot inact. It were tedious to measure the sea by a line, to shut the heavens, in a compasse, to number the Honey combes of Hibla, to count the fauors of Affrica, and no lesse troublesome to alledge the reasons, which approve the converfing with ill, and the commoditie to knowe error: the enule of ould men is as common as they are crooked, and as they have furrowes in their faces, so have they frowardnesse in theyr fancies. I must end with TULLY (ANTHENOR) and bouldly tell you this, that your opinion is not onely full of lightnesse, but also fraught with follie. Tis better to be VLISSES then CICLOPES: PROMETHEUS then EPIMETHENS: ARGUS then CEPIDUS, let me therefore counfaile you good Father, learne more & speake lesse, graye hayre should have graver behaviour, good perswafions, or no speech: for as a moth is soonest spyed in the sunne. a spot in the whitest Lawne, a moule on the fayrest face, and mier in the cleerest fountaine: so ignorance is most apparant in an oulde man, in that his discourse ought to bee most perfect: with this abrupt conclusion PHILAMIS departed his companie, either loathing to answer the rest: or lacking judgement

to

to conceive the right: but AUTHENOR who had founded the ftreame, and knewe the shallowe, failed the Sea, and seene the danger, forrowing at the yoong mans inconstancie, and woondering at his discourtesse repaired to his study, where he wrote this Item to all yonge Gentlemen.

ANTHENORS Item, to all young Gentlemen.

The retchlesse race of youths inconstant course,
(Which weeping age with sorowing teares behoulds)
Their wretched will (their wofull sorrows source)
Their wanton wits, their errors manifoldes
Hath reard my muse, whose springs wan care had dried,
To name them slie the dangers I have tried.

From Cradles rock, when childish I had crept,
And May-like young, of pleasure gan to taste,
Seeing my fatall course my reason wepte,
Toyes were my triumphes, will my woorth did waste,
And in the seas of pleasure whilst I sayld,
Small were my fruits, and yet my youth was quailde.

And now gan manlike vigor fill uyne arme, My hart was warmde with courage fit for loue: Like wanton bird exempt from fowlers charme, I foard aloft but looking from aboue. I faw on earth a Fowler heauenly faire, That made hir nets the trammels of hir haire.

Then loe my pompuous plumes were layd apart, Hir eyes were loadestars in this worldlie way, My thoughts hir thraule, hir prisoner was my heart, But for my paines, what payment but delay. A lingring life I liude to sorrow soulde, A foe to wit through follies waxing oulde.

When chillie age had seasure of this earth,

I felt

I felt a wound of forrow in my brest,
I saw how indgement quite was spoild by dearth.
How vertues seedes by errors was supprest.
I cast the count, and see what I have gotten:
Time lost, wits wast, and limmes with surfets rotten.

Now see I well that trauell is mispent, Except in vertue it be well imployed, What I in love had I in learning spent, Oh what a ioy had wearie age enioyed? Had I foreseene the wastfull course of time, I then had made my harvest in my prime.

But now when feeble footsteps are allied,
Vnto the grave this sinfull bodies hould:
I cannot practife though I have espyed,
The way of worth, the grace exceeding gould.
What only rests sweete young men that shall follow,
I know the sourse and now will teach the shallow.

Prevent the time the dayes are full of danger, Whilst youthfull vigor yeelds you furtherance, Make reason guide, let follie be a straunger, Vertue is perfected by art and vsance. Enritch your mindes with skill, for why they must, Remaine eterne when boddie is but dust.

Let not your eyes infeebled be by finne,
Cut short presumption for it will aspire:
Who takes aduice, amendment dooth begin,
Subdue your wils, and maister your desire.
A modest coate, chast thoughts, and studious artes,
Adorne the boddie, minde, and inward partes.

These lines are lines like Ariadnes clewe,
To leade thee through the Laborinth of greefe:
Who so thou be that vertue wilt ensew,

More

More sweete in sooth then show in true releefe, Good Countrimen still prone what I have tould, Least you repent with me when you are ould.

In this fort ANTHENOR councelled his countreymen warning them by his experience to preuent their youthlie negligence, but PHILAMIS not perceiuing, that the rotten wood which gliftereth in the night is gray and drye in the day time: that delights which are faire in showe, are foule in substance. that things which are best in apparance are woorst in proofe. followed his ould course, and defaulted in his youthfull inconstancie, thinking that the tide would have no ebbe, the tune would have no ende. Among all fuch as converfed with him, there was a young Gentleman of the same yeares, and no lesse fubstance, called PHILAMOUR, who eyther for that he agreed in nature with PHILAMIS, or for that necessitie would have it so: entered an inuiolable league of amitie with the braue Rauennois, these couple counited by vowes, and vnited by loue, lyued together in fuch manner, that if PHILAMIS fighed, PHILA-MOUR was forrie, if PHILAMOUR was pleasant, PHILAMIS was not pensiue: if PHLLAMIS would mourne, PHILAMOUR was melancholie: if PHILAMOUR passionate for love, PHILAMIS was loues patient: what PHILAMIS faid, PHILAMOUR would footh: what PHILAMOUR intended. PHILAMIS ended: fo that neither EURIALUS was more deere to his NISUS, nor CÆSAR to CICERO: nor Ephestion to Alexander: nor Lucilius to Seneca, then PHILAMOUR to PHILAMIS.

In this fort passed they theyr time in Passan, so that there seemed to bee one soule in two bodyes, one heart in two harboures, neither seperated at boorde, nor seuered at bed: but as idle mindes have yeelding motions, and such as are intangled with libertie, are soonest thrauled by love, so PHILAMOUR, like the light Fether in the stronge winde, the slender skiffe in the greatest storme: the weake Willowe in the wastefull overslowe, traversing the streetes with his freends, and seeking how to satisfie his santasie: at last beheld the daughter

of

of NICROSION a Noble man of that Cittye, who had no other heyre but HARPASTE, nor other hope, but hir good fortune: this Ladye was beautifull beyond woonder, and more wittie then wealthie: hir bodye was adorned with the guiftes of nature, (hauing eyes as faire as the Carbuncle, but more cleerer: Cheekes more crimfon then the Rose, but sweeter: Lippes Cherrie ripe: limmes choicely framed.) her minde with staied iudgement: reddy thoughts, pleasant conceits, perfect constancie: treasure enough to entangle the eye, riches sufficient to rauishe the soule. These persections had so much power ouer PHILAMOUR, that he tooke no other comfort but in hir company, her eye was his Idol, her wordes were his Oracles, fo that he seemed to confesse with ALEXIS, that love was the infallible mistresse of men, killing all former pleasures in them, planting theyr delight on one onely object, which the more a man feeth, the more he feeketh, neither was young PHILAMIS vnattainted. (But in contrarie fort) for HARPASTE behoulding his hautye lookes, his honourable learning, his braue discourse, his boulde demeanour, his Socraticall questions, his Iudiciall aunswers: began to catche houlde where there was no handle, to kindle Fuell where there was no Fier, and to beginne hir loue where there was no lyking. This entrance made Fortune to manifest troubles, making this her induction to most tyrannicall cruelties: for the more PHILAMOUR courted HARPASTE, the more she contemned him: the more HARPASTE laboured to allure PHILAMIS, the more PHILAMIS neglected the loue of HARPASTE.

Manye were the presents on both sides, many the perfwations, many the privile sighes to importe fancie: manye the apparant shewes of vnsayned fauour, if Philamour complayned hee sound no comforte, if Harpaste bemooned hir, shee sounde no medicine. But Fortune which is accustomed with greate Arte (as Garimbert wrighteth) to take seare from those over whom she most meaneth to tyranise, in midst of Philamis security, shewed hir greatest severity, for he chaunsed (oh vnsortunate chance) to behould Eurinome the disdainesnel, the paragon of combinesse, but the patterne

of crueltie: shee had a Sirens songe to allure, a CIRCES cunning to enchaunt, PHILLIS beautie, but AMARILLIS pride. Oh too faire EURINOME: she was eloquent to entice, learned to contempne, shee was wilve to make men wretched, shee could fmile to see men sighe (O deceipfull EURINOME) this the aime of his conceit, this the ende of his comfort. Amidst the passionate estate of these louers, PHILAMOUR that was first caught in the lime, was most of all tormented in his love, confessing with ARISTOTLE, that onely beauties eyes were eloquent, protesting with PLATO that love was a sage Poet, and made other Poets, for his onely comforte was to contemplate one HAR-PASTE, and his minde (altogether before time addicted to pleafure) was wholy given ouer to painte out her prayles in Poetrie. One especiall day among the rest, HARPASTE desirous to discouer hir discontents, perswaded her father NICROTION to make a folemne feaft: wherevnto among the reft, PHILAMIS for loue, and PHILAMOUR for fashion sake were inuited. Thether also repaired EURIMONE the disdainfull, bearing a browe of Iuorie, a brest of Adamant. Great was the assembly on that day, fumptuous the Banquet. These louers observed OUIDS observations at the Table, making such prittye combates with their longing eyes, that theyr hearts through impatience were well nye confumed with fashion. The Dinner doone, and Table taken vp, according to the custome of Auftria, the Gentlemen first daunced theyr Courranto, some trimming their Temples with wreaths of Mirtill, other with Garlands of Roses, each one presenting theyr Mistresse with a feuerall Flower: PHILAMIS among the rest, with due reuerence gaue EURINOME a Marigoulde: PHILAMOUR bestowed a Violet on HARPASTE, bearing their Corronets of Willowe in their handes: when being defired by the Ladyes and Gentlemen to discouer the secret of theyr presents: PHILAMIS being most forwarde, commaunded the Cornets to sounde this Barginet, when taking EURINOME by the hande, he began the daunce, and tuned his delightfull voice, warbling out this Songe.

PHILAMIS

PHILAMIS Barginet.

HAppie Phœbus in thy flower,
On thy teares so sweetly feeding:
VVhen she spyeth thy heart bleeding,
Sorrow dooth hir heart deuoure.
Oh that I might Phœbus bee,
So my Clitia loued me.

When with glorie thou doost rife,
Foorth his faire to showe she putteth:
When in west thy glorie shutteth,
Clitia shuts, hir beautie dies.
V Vere my mistresse such as she,
Oh that I might Phoebus be.

Phœbus beautie did allure
His faire flower at first to love him:
And till time from heaven removue him,
Clitias glorie shall endure.
Oh that I might Phœbus bee,
So my Clitia loved me.

Thou that houldest in thy hande,
Natures glorie, Phœbus treasure:
Now observe the selfe same measure,
For I burne in selfe same bande.
V Vere my mistres such as she,
Oh that I might Phœbus be.

This conclusion was shut vp with a long looke and a lamentable sighe, when PHILAMIS conducted EURINOME to her place, from whom hee received this crabbed curtesse. Sir in that you are to sillie to be the Sunne, and I nothing so fonde to be your flower, twere good you sought a more kinder CLYTIA, for I like no such false harted PHŒBUS, with this smiling C 3 answer

answer and sorrowfull repulse, PHILAMIS nipped on the head, rubd there where it itched not, and drawing himselse a parte gaue himselse wholye ouer to pensuenesse, whilst PHILAMOUR reddye to fatisfie the expectation of the Ladyes, after the Musicke had sounded his Madrigale, tooke HARPASTE by the hande, and in this manner applyed his Song to the melodie.

PHILAMOURS Madrigale.

V Ngratefull Greekes when on the sandie shore, Wrongd by contempt, strong Aiax stoutly stood, He sighth, and therewithall Since good deserts were wrongd, in irefull moode He drew his sworde, and straight his brest did gore, and fainting downe did fall.

Ye gods he cryed (if any gods) he cryed,
Since countrie yeelds to words, not good defart,
Be you propitious now,
These luke-warme streames that issue from my hart,
Since Greekes my right with rigor have entied.
Beare witnesse of my vow.

I vowe (oh fruitles vow) that I have ferud,
For countries cause, and not for servile gaine.
And yet Lacrtes sonne
Must haught Achilles mangled armes maintaine,
Who never once in combate hath deserved
As I full oft have donne.

Since therefore Vertue hath no recompence
Among my Grecian peeres, oh gentle mould
Receive my facrifice:
The heavens can tell for Greece my bloud was fould,
The heavens can tell I die for no offence,
Thus closd his eyes.

And

And when the Ghost was ready to depart,
These later words with teares he forth did power,
Both gods and earth relicue me:
His bloud the earth transformd into a slower,
The heavens were mooved at the warriors smart,
Sweet Nimph beleeve me.

Long with Vlisses (but with greater right)
For more then Pirrhus Fathers armes I striue,
But since repulsed still,
I living dye, nought resteth now alive,
But ioy, but hope, thus stil with feeble might,
I feed vpon myne ill.

The heavens behould how I am firme and true,
The earth my teares to flowers hath transformd,
My wound stil bleeding slowes.
Without some grace my greefe is not reformd,
Oh were my griefes, wounds, slowers, so fresh in vew,
You then would end my woes.

Euery one in the companie was delighted with this dittie, onely HARPASTE counted all stringes out of tune, since hir heart stringes were out of temper, notwithstanding to shew her selfe courtelie, though somewhat discontented, she answered expectation with action, not speech: vouchsafing him a Basolos manos, for his melodie and martirdome. After all these Barginets and Madrigales were daunced, according to the custome of Austria, the Ladyes called for a Basket, wherin euery Gentleman and Gentlewoman casting their Gloues, there was election made who should be Kings and Queenes, the lottes cast: PHILAMIS was appointed King, and HARPASTE Queene, who by order ought to preferre fome question whereon the company should dispute: and which they should decide, the Rauennois therefore vouchsafing the place, and incited to the performance, began thus. When MI-DAS was made Iudge faire Ladyes, APOLLO had the woorst:

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homlie wits cannot decide heavenly doubts, and better were it to give ouer with ignorance, then to be presumptuous in error: but fince I have a CIBILLA to affift me, who if my words be ridiculous, can aunswer you with Oracles, I will speake that you may condemne me, to the end she may speake, and all may commend hir. The Lapidarie layeth the foyle before he fetteth the stone: The Dier washeth the cloath before he stayneth the coulour, the Mason squareth his plot before he layeth his foundation: so am I but the entrance to judgement, she the essence. fhe the substance I the cipher, having this onely happinesse to speake with her, which of her selfe onelie speaketh well: HAR-PASTE blushed at this praise, taking the commendation most kindlie at his handes, from whom the expected most comfort. and fodainly had shee yeelded him replye, but that PHILAMIS fearing least the wounde should be stung with too many Nettles, began thus. Since I am to propone the question, and you to decide the quarrell, (faire Ladyes and braue Gentlemen) let it bee this: Whether it bee better to deserve and have no friendship, or offend and finde favour: A matter incident to the time, and accordant to the persons: and since EURINOME is cheefest in woorth, and choisest in wisddme, I will if so my Queene condiscend, that she begin the controuersie, HARPASTE that liked the clawse, quicklye subscribed: Wherevoon after some attention: disdainfull EURINOME began thus. Since I am charged by those who may commaund, and peremptorinesse is greater offence then ignorance, I will vtter my opinion meo Iure, yet conclude all things with reuerence, and falua authoritate. The question is not so doubfull as daungerous, for either shall I warre against my selfe, in wresting somwhat, or lay my hand on my hart, and wish I had fayd nothing: But fince I must say something, to observe Decorum. I will with APELLES drawe a line to showe my leuell. giuing reasons rather of likelihood then opinion, since I meane my words shall be no nets to intangle me, and my desire is to please in speech, to preuent offence, not to performe what I pleade, for that is against my conscience: I say, that offence to finde fauour is a fonde course, for that were to catch the moone

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with a trammell, to charme the haire with a tabor, to couple the Cinick with the Stoick, or the Snayle with the Storke, for women are like quailes not charmed without a fweete call, like Dolphins not allured but by musick, and shew of obsernance towards them, is the best meanes to be soueraignes ouer them: but fince this difference stands vpon election, which is best, and the choise is either desert or offence, which are contrarie: let vs examine the fruites of both, fo shall we finde the fuccesse of fauour: desert proceedeth rather of hope and will to please them by service, whom we honour, then to displease: desert hath many branches, dutie, seruice, loyaltie, forwardnes to exemplifie our loues, either by aduenture of life, expence of liuing, endangering our bodies, or endeuouring our wits: contempt or offence, dependeth on detraction, misprisson consisting on more branches of iniustice, then the other hath respect vnto equitie. Since therefore to deferue well proceedeth from vertue: to offend, from iniustice: heere is a deepe Dilemma to be discouered, why the one should finde fauour, the other haue no friendship: and how may this be decided but by a womans reason, who since she borroweth of the Moone to many infirmities, may bouldly with the blinde man take a pillar for her paramour: and determine all controuersies at hir pleafure, VULCAN deferued well, yet MARS was befreended, and the God of warre offended much, yet was fancied most: fee heere an instance to destroye all propositions, women admit no proportion, they are peremptorie, theyr choise is as theyr change, and their change as the moone, if any aske why so: the answer is, the Moone dooth so: if any hath the power to mend her, we will give them leave to amend vs: Thus have I made my spoke, which if you admit in sporte, and take as I meane the wifest shall be incertaine of my meaning. PHILAMOUR seeing how voluntarie she sought to obscure hir thoughts, shortned her talke by the lift, and in this forte leueled at his loue: Lady EURINOME. I fee you answe much but allow nothing: giuing vs a taste, but no triall, vsing the pollicie of cunning embroderers who when they have exceeded themselves and other mens conceit, leave somewhat imperfect to couler their owne

owne wants, and mooue admiration in those which cannot follow the woorke, you neither condempne the one cause, nor comend the other, but I that have a wound by ACHILLES fword, must seeke my weale by the same. Applying my reasons to that purpose, I may perswade, and to that ende shee may take pittie: which she (sayd HARPASTE) you speake to doubtfull? That (she replyed) PHILAMOUR that examines me in this different: whie I examine you PHILAMOUR (fayd shee) as your Queene, whose fauour exceeds your fortune. But I (replyed PHILAMOUR) pleade pittie at HARPASTES hande, not as she is a Queen: why fayd she, but being HARPASTE she is too bare for fuch a Lord, but fayd he PHILAMOUR were bleffed in hauing fuch a Ladie. Soft madame replyed PHILAMIS, fuffer suppliants to offer at your shrine. I will PHILAMIS (sayd she) so vou will hould the candle. Lorde fayd EURIMONE howe Queenes forget themselves and lovers loose themselves, for our king is become a private Gentleman by this plea, and PHILAMOUR hath so forgot himselfe in the entrance, as I seare me hee will be to feeble to make an end: PHILAMOUR galled with a sharpe fpurre, pricked with a stiffe thorne, after a smiling modestie began in this fort to profecute his pretended discourse. Though it be a common fault (Ladyes) yet is it commendable, (the heart to bee where the treasure is, the eye to be fixed on that which is most fancied) yet is it an honest sault (at least wise honest in womens opinion) who yeeld most thanks to their louers when they are most thought on, and greatest praise when they are oftnest plaid withall, pardon me therefore EURIMONE, if I haue aunswered HARPASTES doubtes, since I am curious, least the should suspect my dutie (nay neglect it sayde HARPASTE in fecret, yeelding that period to his pause) wherevoon hee thus proceeded.

It is a certaine and practifed rule among the Philitions, that Serpents have leaft venome in theyr teeth, because their often chewing an auoydeth the same, which rudiment is most certaine in loue, which the more it is exercised with troubles, the more constant it is, and lesse fayned, and what greater troubles in loue then to deserve? the strange rigors, the rude

rude repulses, suffered with content, sustained without contempt, is not this desart? To be rewarded with cruelty for curtesse, to returne sauours for frumpes, praises for displeasures, is not this desert? To esteeme all dangers dutie, all torments trisses, all penance pleasure, is not this desart? and are not all these troubles: being rewarded with vndeserued torment? which though among living men they are counted vaine, among louing men are helde for vertuous: for as the Pecocke hath fairest coulors about the crest, the Doue choisest seathers about hir neck, so Louers have deepest forrowes in the heart, which since they suffer to deserve, they accoumpt their missortunes selicitie.

TULLIE complayning him of all his miseries in exile, annexeth this: At vbi pro aris & focis agitur nullis, ego malorum tempestatibus impellor, and as TULLIE, so true Louers, when the cause concerneth loue for which they endure, theyr discontents fort vnto delights, and it is vnto them felicitie to fusfer misserie. For as wichout the mixture of light nothing is cleere, and nothing darke but that which hath darkenesse: as without the aide of fire nothing is hot, nor without the affiftance of aire could, so without trouble in loue there is no triumph, without repulses no pleasures, without sower no fweet, without danger no defert, which like the pure gould in the hot fire, the bright Saphire in the blacke foyle, the cleere Moone in the winter night, the more it is frowned at, the more it is refined: Since then defert is fuch, and exercised with such forrowes, howe vnkinde are they that regarde it not? Naye how happie are they that are vnregarded? This is the bent of the question, this the benefit of my quarrell: who anowe that it is better to deserue and haue no fauour, then offende and finde friendship: for heare the indignitie followeth the desert, and they are inftlye connicted, who valew not the force of vertue: and who are they? Truelie Ladyes your selues, imitating the Saintes in Churches, who smile as well on those that deface them, as they that defye them, resembling the woonderous roote Boace, which beeing touched, casteth out fire, and plucked vppe procureth death: **D** 2 the

the more you are praifed, the more you repine: the more men ferue you, the more you scorne them, resembling the Camamell, which the more it is troden the more it springeth, and the more you are courted, the more are you coy: to be breefe then, as they that walke in the Sunne are still accompayned with shadowe, so those that follow fancie must waight on forrow: for as there are no limits in Ladyes beautie, so are there no limits in their affections, all their workes are of supererogation, which we may see to bee so, but must not say so. To be briefe, I so glorie in my defarts, which show the constancie of my minde, that though I have no friendship, yet I reioyce that I deserve friendship. Since the one showeth my deuotion, the other hir doublenesse, the one is my best, the other her brutishnesse. PHILAMOUR spake this with a vehement sighe, which I suppose he set downe for his period. When at last HIRPASTE fixing hir eyes on PHILAMIS, with blushing modestie began

How likes your Maiestie of this Orator? hath he not preached well? Yes Madame faid he, and would have pleaded better had he chosen his owne pulpet: oh said she quid Graculo cum fidibus? play vpon them if he had cunning replyed PHI-LAMOUR. Stop the fludgates fayd EURIMONE, wee abound in to much follie, all are follies in them madam, answered PHILA-MIS, whose best desert is but offences: I but howe blest is hee that offends and findes fauour fayd HARPASTE? as bleft quoth he as he that angleth without a baite, and catches a Breame. why not beauty replyed EURINOME pointing at HARPASTE: yes beautie if you please said he, pointing at EURINOME. Thus toffed they the discourse too and fro, till at such time as HAR-PASTE was ready to speake hir opinion, there entered the hall a faire and beautifull Ladie, neerely allyed to NICROSION the Lorde of that place: attyred all in mournefull coulours of black, hir goulden haire scattered along hir goodly shoulders, in the one hande shee bare a light Taper, in the other a naked Sworde: who after she had amased the whole assembly with her melancholie, having attayned filence, began thus.

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The lamentable and pittifull tor-

ments of a constant louer, seruing a cruell Ladie, with the strange and wofull penance and death she endured.



Oble Princes, and renowmed Ladyes, could teares discouer tragedies, and sighes report forrowes, I would weepe more and speake lesse, and grone with such vehemencie, as you should greeue to behould my heauinesse: but since the cause requireth termes not

teares, discourse and not sighes (if so you shall vouchsafe mee fauourable attention) I will open that vnto you, which will make the marble heart melt to heare it, and mooue the sternest thoughts to lament my estate, when he vnderstandeth it. I am haplesse CLÆTIA you Nobles, Neece to NICROSION, allyed to HARPASTE, whileme the pride of Passau for beautie, now the byword of the world for barbarous cruelty. It is not vnknown vnto you, and too well knowne by me, how RABINIUS was a braue Gentleman of this Cittie, of high reputation among the wifest, of greatest regarde among the warriours: hee had CÆSARS fortune in armes, CICEROES forwardnes in artes, hauing the benefits of nature, accompanyed with fuch bountie of the minde, that his perfection exceeded all reporte. In breefe I may bouldly fay with TULLY, that this man hath not onely furmounted the glory of the best deservers of this time, by his vertue, but also all the memories of antiquitie by his valew: But why praise I him, who perished by me? and why in reporting his excellence, rip I vp my owne insolence ah CLÆTIA this is nought els but to rubbe on the gall, to kick against the prick. The fent of Basil draweth Scorpions vnto it, the herbe Squilla charmeth Sorceries, Ros Lawrell killeth Dogges, and the memorie of griefes being renewed, reuiueth more forrowes, killeth all ioyes, and confoundeth all folace. But I must tell my Tragedy, since I meane to enact an other, (heere D 3 making

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making a melancholie pawse, she hanged downe her head along time: at last beeing awaked as it were out of a dreame. the in these termes prosecuted hir purpose: Alas, whether am I transported your Nobles, who had neede, doting SENECIOS hote troope of flaues to put me in remembrance? But you may pardon the imperfection if you pleafe, to heare the passi-This noble RABINUS vnhappilie beheld me, and more vnfortunately loued me, leaving no practife vnattempted, no feruice vnperformed, whereby he might manifest his humilitie, or I be notified by humanitie. But as ELEBORUS healeth some madnesse, and maketh some more moodie: so his submission which might have mortified the hearts of other, and molified the mindes of the stoutest, made me more severe: for like the steale hardned by much melting, I grew harde harted by his many weepings, carrying in my lookes the poylen of Sardania, which maketh shewe of smiling, when there is shrowded greatest seueritie. Fiue yeares and more with importunate futes did he folicite me, haunting continually the place of my habitation, thinking himselfe happy to kisse the Couslip wheron his VENUS had troden, forced at last by his importunitie, and egged forward by mine owne pride, I vouchsafed him the oportunitie to discouer his affections, where after many lamentable complaints, with little compassion, he at last required this onely fauour, to kiffe my hand, protesting any feruice to attaine to so great felicitie: wretched that I was, I wholy enclined to seueritie, returned him this aunswer: that at such time as he had atchieued three combates in honor of my name, flaine three monsters in Libia, and brought me three heads, and finally rid him of life that most troubled my delights, he should enion his wishe, and show his worth: cruell that I was, ouer cruell that I was. I not only tied him by words, but bound him by othes: & he more constant then aduised, preferring my love before his owne life, profecuted his pretence, neither agreemed at the impossibilitie of my demaunds, nor grutching at the perrill of his estate: to be breefe, I repaired to my fathers grange bounding vpon Danubis, he taking his horffe, and locked in his armes, wholy intended his determinations. Long and tedious

dious were his iourneys: and trauailing continually by vntracted waies, he tooke no other comfort then to think on CLÆTIA oft in his folitarie walkes, when trauell had weakned his lims, and trouble wounded his thoughts, he alighted from his fteed, and turning him into convenient pasture began to renew his penciuenesse, oft when he sawe a barren Oke dryed vp by age depriued of leaues, with many bitter fighes he thus cryed out. Oh happie plant that suffrest this waste in thy waine, where I perrish in my prime, thou art dispoyled of thy leaves, I of my loues, eld hath reft thee of thy pith, enuie hath robd me of my pleasure, thou hast calme after storms, I stormes without calm, thou art strong in thy roote, though disturbed in thy bowes, I ftung at the heart roote, & despised by beautie, oh happye tree, or haples man. Oft wha he beheld a fweet fpring, he thus fighed, and thus fighing said: faire streame without disturbance, thou art fruitfull in thy waters. I frustrate in my weepings. thy funne playeth with thee, my funne plagueth me, no windes afflict thee, much wretchednes followeth me: thou Christall, I I comfortles. Thus applied RABINIUS al things according to his own cogitations, feeding onely on the roots of the defarts: & stanching his thrust with fountain water, at last after he had passed thorow a thick wood, he entred a shady plot of ground, in midst wherof there was placed a tombe of white marbel, on which fat a knight armed at affaye all faue his head, who espying RABINUS fo mounted and addrest, betoke him to his horse? buckled his helme & drew neere him, faluting him in this fort. Knight, Lord, trauelling prince, or whatfoeuer, vnfortunately hast thou entred this desart, for either must thou combate with me in honor of thy miftres, eue to the vtterance, or lose thy right hand, which I must fixe on yonder sepulchre. Knight, replyed RABINIUS let me know the cause before we enter controuersie. why thou keepest this tombe, why thou requirest the combate, that either I may with reason yeeld thee my right hand, or else with courage enter conflict. Sir faid he, in this tombe lyes buried the fayrest ladye that lived, who renowmed thorow Bokemia by hir beauty, was fought vnto by divers princes, among the rest, CHARONDAS a duke of this countrie, preserved his serwice, and profecuted his fuite, making fo many courtly proffers

and fending fo many courteous presents, that at last SERUATIA confented, ordering her defires euery wayes to occasion his delights, but hee most trayterous Prince smothering deepe conspiracies vnder a smooth countenance: one day vnder coulour of folemnizing the mariage, inuited hir with me and my two other brothers (hir neere allies) to his Castle, where after many gratious entertainements, and agreeable triumphes, the night being farre spent, he conducted her to her Chamber: the Northren Waineman had alreadie mounted in his course. fixing his steedes betweene the armes of Aquarius, when euerie eye was clofed, and each Lord filent, SERUATIA betooke her felfe to rest, little fearing to bee rauished, when fodainlye by a trap doore CHARONDAS entred hir Chamber, charging her evther to take care to fatisfie his pleasure, or to finish hir life: the poore Lady knowing the Larke was to weake for the Eagle. the Lambe for the Lion, that Astroites stirreth in wine, and sturdie natures are mooued by perswations, with maidenlye modestie, and matronlike constancie, shee thus reasoned for hir libertie.

Ah CHARONDAS, if honor haue more power ouer thee then dishonestie, if thy vowes have beene vertuous and not vaine. what neede these encountries to inforce fauour, where thou hast conquered sancie? thine eves have power like the Fishe Stella, they have subdued what they have seene: it onely remaineth that thou observe, meane in thy conquest with ALRX-ANDER who could forbeare his bondwoman till hir bridall. The Limace staveth what shee toucheth: the Adamant draweth where it neereth, and shall I not touching this hande for my peace, escape my pretended perill: all beasts when they see their dangers, flie them, and flying them befreend themselues. It is but CATOES constancie may make thee a conqueror, and a little forbearance a Lord in felicitie. CHARONDAS not able to endure delayes, playde at fast and loose for a fall, knowing that opportunitie was a good plea, and that VENUS counted SILEMIS for an Asse, for his NESTOR like sobrietie; but SERUA-TIA like the Bull made fierce by feeing red coulors, so perceiuing the rude crueltie of CHARONDAS, resisted according to hir powre.

power, till at last impatient of hir wrong, and he possessor of his will, the Duke forfooke hir Chamber, and shee hir comfort, when faring like HECUBA robbed of hir fonne, like PRIAMOR bereft of his fignorie, shee seemed rather a sweete stature of Iuorie without life, then a facred and liuing faint quite dishonored: faine would she had pleaded, that CHARONDAS was not falce: but casting downe her lookes on the charactor of his loofenesse: alas she fayd would he had not, or rather fond lasse would I were not, and as the fignes of diftemperature come before the tempest, so the teares of poore SERUATIA, were the commets of hir fatall forrowe: and as the Vipers teeth are most venemous, when the ferpent is most yoongest, so this forrow in the entrance was most seuere, hir speech was closed vp with dispight (and that her toong wanted power to crye reuenge, yet hir angrie blush pretended a reuenge, to bee shorte, feeing hir honor loft, hir louers lewdnes, she loathed to breath that aire wherein she was betrayd, and snatching up his weapon, the witnesse of his wickednesse, which through hast he had left behind, and through horror shee was bent to vse, she sheathed it in hir body, leaving the earth to enjoy the finfull partes. to the end the heavens might pertake hir celestiall perfections. CHARONDAS hearing of this hir haplesse departure, ashamed at his finne, and lamenting his luft, fled prefently, liuing as it is reported a miserable life in the mountaines Lirenei: when the rumor of this outrage, founded in the eares of vs three brethren, hir neere allies, finding no fit occasion of reuenge, yet willing to auow hir right, we inclosed hir body in this Marble grave, vowing one of vs each day to attend here, till a twelvemoneth were expired, resoluing to trie against all commers, that SERUATIA was onely faire, onely constant, the paragon of chastitie, the patterne of constancie. If any gainsaye our reafons, and aduenture an others right, if he bee subdued he loofeth his right hand: but if wee after three dayes combate bee conquered, loe here the honour referued him fayd the Knight. (when drawing a Curtaine) hee discouered the picture of this Paragon.

RABINUS rauished with hir sight, stood a long time amased, E till

till at last reuiued with the thought of me most haples CLÆTIA, he replied thus.

Sir the cause of your quarrell is reasonable, and the reward of the conquest honourable: but what if I auowe my Mistresse more faire, what shall then followe? That thou art sonde sayd the Knight, and vnsortunate. Fortune or missortune answered RABINUS I force not, CLETIA I say was more sayre, more constant, more samous then SERUATIA. If thou like not my sentence, gaine-saye mee with thy Sworde: wherevpon without any surther discourse, they entered sight: great and dangerous was the combate, till at last RABINUS attayned the better, and drawing of the Helmet of him that was conquered, he rather gaue him time to breath, then sought to shed his bloud. The stearne Bohemian, that sawe the strange and admirable bountie of the Austrian, humbling him on his knees, began in this maner.

Though I have falne by thy Sworde, I have not fayled in my defire (courteous Knight) who have encountred a Gentleman, who is as well skilled to conquer by affibilitie, as by force, commaund me therefore according to the prefixed covenants, and I will verefie what thou auerrest, in that thou art the victor.

Knight sayde RABINUS, it is not reuenge that I seeke, but renowne: nor thy harme, but my honour. If therefore thou confesse that my Mistresse CLETIA is fairer then SERUATIA, thou art free: onely tyed to this, to attend me into Austria, where in hir presence, in whome dependeth my delight, thou must confesse that in courtesie, which I have atchieued by combate. The vanquished quicklie condiscended to the victor: defiring him in figne of theyr reconcilement, to fleepe with him in his paullion for that night, the better to bee able to performe the combate the nexte daye. RABINUS not able to forget hys oulde greefe, yet somewhat satisfied by his renewed glorye, eafily condifcended. Wherevpon they both together entered the paullion, delyuering their horfes to theyr Supper was attendants, who dilligentlye trimmed them. served in with great solemonitie, and the two other brothers

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(in whome remayned the pursuite of the Combate) were Table guests at that present, who behoulding the comelye person of RABINUS, but his discontented countenance, his broken sighes, a great sicknesse of nature, beganne to sinde his impersection, without seeling his pulse: wherevoon the youngest which was bothe wise and eloquent, pittying that such prowesse should be accompanyed with penciuenesse began thus.

Gentle Knight, I woonder, that having woone the honor of the fielde, you are thus follempne after your good fuccesse, I feare mee this your sicknesse proceedeth rather of your daungers to come, then your fortunes that are paste. Sir sayde RABINUS (as if awaked out of a slumber,) it is ill indiging by the eye what the heart ayleth, or the inwarde harmes of the minde by the outwarde habitude of the body, the Crocodile weepeth when shee wyll devoure, the Syrens smyleth when shee would betraye: the Cat playeth before shee persecute, the Lyon dallyeth eare shee devoure, Since therefore dispositions are so divers in Beastes, bee not you so addicted to censure of men, least triumphing with the Elephant, you bee terrisyed with the Mowse, and lyke the fell and siercest Tigar, be affrayd and dismaide at a shadowe.

The younge Gentleman seeing that RABINUS was discontent, in that hee was driven out of his dumpes, followed ALEXANDERS pollycie, who spying the sicknesse wherewith APELLES was payned and confumed, rather concluded with himselfe to leave CAMPASPE, then to loose such a Painter: wherevoon ceasing to vige that whereon hee sawe that his euyll depended, he kept a loofe, observing the same course hee pretended, but running more at randon. Syr (fayde hee) mistaking is no argument, neyther should you thinke I argued you of feare, but honoure you for felicitie: onelye because I see you passiouate, where our desire is you shoule bee pleasaunte. I wyll ayme shrowdlye at all forrowes, and perhaps touche yours, thinking that as one Nayle dryueth out another, so one conceyte within you E 2 **fhall**

shall ouercome an other: all forts of griefes noble knight haue but two workings: the one in the minde, the other in the body, if thy discontent growe by worldly change, thou art fonde, for nothing is more certaine on earth then alteration: if thou greeue at Fortune, thou art blame worthie, where thou maist conquer hir by constancie: shee is like the fish Torpedo being of her felfe finfull, and driving all those that touch hir to sensualitie: hast thou lost freends? seeke other if one freend: be ashamed thou hast no more: if thy onely friend, oh fraile man be agreeued, who in fo many worldlye tempests and calamities, hadft but one trust and constant anchor: hast thou lost thy wealth? rejoyce it hath not lost thee. The fewer pence the lesfer perrill, now fortune hath showed her worst. Signific thou thy wisidome. Art thou greeued: if thy griefe be small, suffer it: if great, patience can falue it. Art thou poore? it is but thy opinion: vse continence, and thou art a conqueror. Thou art hated? if of no defert, thou art happie: if deferuedly, amende thy felfe. Learne of EURIPIDES, that no minde is so impersect. which vertue cannot make pure? art thou scorned in loue, leaue it, it is a Canker in the Rose, a Drone in the hiue, a sport in the Christall, a crase in the Iuorie, art thou contemned by loue? condempne it: Glasse is cleere in substance, but poisen in taste: the Torquile delighteth the eye of the Fisherman, but benummeth his hands: the frofen Serpent is full of poylen, and the fairest face the falsest hart. ARISTIDES being asked what caufed greatest report, the eye (sayd he) which sucketh more poyfen then the toong or heart can enacuate: master the desires of loue, and thou art loues maister: looke on Ladyes as on faire Sepulchres, which as DIOGENES held opinion, the richer they are without, the rottenner they are within. The Geese that passe the mountaine Taurus, carrie pibbles in their mouthes, least discoured by their cackling, they should be murthered by the Eagles: and wilt not thou be more prouident then birds who couer their imperfection to preuent their perils? Thy Prince diffauoureth thee? if bad, happy art thou without fauour: if good, the fooner reconciled. Thou art banished, whye Omne folum viro forti patria, learne of SOCRATES with the good

Sailer, so to have all necessarye instruments in a readinesse, that in faire weather and fowle stormes, thou maist be prepared for all changes, fince the world confifteth by change: marke what EURIPIDES fayth, euen as all ayre is penetrable to the eyes of the Eagle, so all townes & Citties are a valiant mans countrie: heere EPICTETUS counsailed: euen as (saith he) it is better in health to bee layd on a meane matteris, then to be ficklie on a magnificent and ritch bed: fo is it better to live happily in poore estate, then to be vnhappy in prosperitie. But leaving these worldlie infirmities, let vs have recourse to the defarts of the minde, which the more noble it is, the more dangerous are the diseases thereof. Is thy minde weake? strengthen it with good counsailes, the best phisicke is Philosophie, which feeketh no Viaticum: in breefe, no trouble of the bodye, no torment of the minde, tempteth him who entertayneth all chances as if they should have hapned, and endureth all crosfes with constancie when they happen. RABINUS hearing his pregnant wit, and pleasant perswasions, discharged some surrowes from his forhead, returning this short answer. Sir you haue showed your learning, and mooued my delight, following the custome of many idle artistes, that can speake well eare they taste the dispight, but when they are a little broken with care, they loofe their braine and conceit. CICERO in prosperitie could talke of constancie, yet in adversitie shew pusillaminitie but he that is exercised in mischiese, most knoweth the martirdome, and he that hath the wound, feeles more then he that cureth it, is not he a witlesse Gardner that planteth the sallowe on the hill, and the Cedar in the vale, the Pine in the plaine, and the Popler in the mountaine? Is not he a worse husbandman, that fetteth his Vine neere Babilon, or foweth his corne in Muscouie? and of all this is not he most simple, that seeketh to rid that by counsaile, which is rooted by care: to plante gladnes, where fprings griefe. To applye comforts, where the wounds are vncurable? Oh fir, fince you neither conceiue what I fuffer, nor can deceive my forrowe, the paine is so infinite, the griefe fo indefinite, fuffer me only to view that, which you cannot redresse, and endure that which you cannot deuine

E 3 vpon,

vpon, and vouchsafe a hartie thankes for your travell, whilst I continually perfift in my helplesse torment. By this time the night was farre spent, and the supper time expired, so that aster order was taken for the next dayes combate, the Gentlemen conuayed RABINUS to his lodging, where with broken steepes he beguiled his dayes forepassed travell. No sooner did the funne illuminate our hemispheare, and AURORA in her vellow beauties drive foorth hir dewie Chariot adorned with Roses, but both the champions arose, and having armed themselves entered the lists, to determine their appointed combate, but RABINUS courage was fo great, and exercise in armes so famous, that he quicklie after many woundes, weakened his aduersarie, and before the sunne had fully attained the noonefleed, he had brought him vnder subjection. The third brother impatient of delay, mooued with the missortune of his elders, fuddainly armed himselfe, resoluing before the shutting vp of the evening, to reduce RABINUS to a harde estate, but he like the sturdie tree, which the more it is shaken with the winde the furer is it fastned in the roote, was rather embouldned therewith then abashed, and calling to minde my vnfortunate name, he so valiantly behaued himselfe, that ere the third hower was expired, the last champion was his prisoner: wherevoon with milde countenance, signifieng his mercie, hee embraced them, commending their vertue in the honourable enterprise, they had vndertaken, enjoyning them onely that day tweluemonth. to meete him at Passan, where they might bee discharged of theyr vowes, and my felfe affured of his valure, not forgetting to charge them to bring hir picture with them; for that night stayde he with them, signifieng vnto them all the sequele of his loue, whereat the Gentlemen were so mooued, that the yongest of them in vehemencie cryed out with the Poet:

Fæmina blanditur laque os parat arma ministrat, Fæmina cerberium digna fouere canent.

No fooner did the bright morning discouer it selfe, and PHŒBUS disclouding his watrie lockes, began to leave the dewie bed of the Ocean, but RABINUS arose, & taking leave of the

the Knights, departed forwarde towarde his iourney, many foyles croffed he, and ouerpassed many citties, seeing with VLISSES, and getting science with VLISSES, as he

Qui mores hominum multorum vidit & vrbes.

But at last with much trauell, he entered Libia, this countrie is more fruitefull in fandes, then in feedes, in incomodious monsters, then commendable commodities: the people of the countrie being valiant, but fubtill, leading idle liues, but hauing adle braines: not long had he trauailed, feeding vpon his ould trouble, but amidst a parched plaine, dryed vp with the furious beames of the frowning funne, he saw an angrie Rinocerotes pursuing a tender and young infant, which fled to bee vndertooke, and faintlie endeuoured to eschew death, which he had already made choise of. The pittilesse monster still following his pray, which though he were flowe in race, yet was he seuere in rigor) had welnie ouertaken him, when valiant RABINUS couching his Speare in his rest, so forciblie assayled hir, that he pierced hir bodye, and left hir liuelesse. Then dismounting him from his Steede, and awaking the Child from his amazednesse, hee cut of the head of the horrible monster, conuaying the tender infante to his mother, who trauayling ouer the plaines with that infant, had forgotten hir yoong fonne to faue hir oulde lyfe. No fooner perceyued shee the Childe delyuered from daunger, her selfe from detriment, but humbling hir on hir knees, shee heartilye thanked RABI-NUS for his fuccours, conuaying him to hir Castell neere at hande, where for that night with royall entertainement, hee deluded the time with delightes: amonge other Table talke, RABINUS inquisitiue of newes, was thus aunswered to his question.

Noble Sir, as *Libia* our Countrie is full of wafte, fo wanteth it no woonders, and though our nation bee woonderfullye addicted to armes and chiualrye, yet haue wee such strange and dangerous attemptes heare amongst vs, that the bouldest warrior eyther feareth or faileth to bring them to exigent. Six leagues from hence, by maruailous industrie

of

of a Magitian, the Princes daughter of this prouince is kept prisoner, who (in that she condiscended not to the love of FARA-SIUS, nephew to HERMAGORAS the curled Inchaunter, but suffered him rather to perish, then vouchsafe him pittie) is inclosed in a strong tower, situate on the top of a high hill, round about which lyeth a darke and hideous groue, ouershadowed with huge Trees, herein as gardaines of the maide, he hath placed many monsters, who with horrible cryes, and fearefull howlings, drive terror to all the inhabitants: neither is there anye fo valiant, or els fo venturous, who either dare feeke hir freedome, or subdue theyr furie. Among the rest TARPEIA poore maide, is most miserable: for living in continual feare, shee is hourelie affrighted with visions, sometimes with Tigers renting hir garments, in the night time with ghostes threatning Tragedies, so that neuer was there any since nature had power, that deferued lesse plague, or endureth more punishment: it were vaine for mee noble Signior, to tell all troubles, the teares of hir parents, the lament of the Peeres, how for hir all the Lordes are disconsolate, all the lande desolate, onelye I annex this, that who fo fetteth hir at libertie (which cannot be effected without great felicitie) may if he please be possessor of hir loue, and maister of hir liuing.

RABINUS gaue diligent attention to the tragical discourse of the Labian, vowing without further delay to adventure the danger, and eyther the next day to give TARPEIA hir libertie. or loofe his owne life. The night by this time hath attyred the heauens with hir fable Curtaines, foftly powring hir dew vpon the drooping eyes of euery creature, when RABINUS was conducted to his lodging, where hee drowned forrowe in the fuddes of fweete fleepe, and appealed his passions with sweete flumbers: the funne had no fooner on the next morrow, after the maidenly blushes of AURORA, showed forth his shining glorie in the East, but RABINUS arose, and calling for his horsse and armes, curteouslie tooke his leave of the Ladye, craving onely a conductor, who might guide him to the Castell. The freendly Lady presently appointed him one, commending him to the mercie of the Almightie, who never fayleth them that **fuccour**

fuccor fuch as are in miserie: and in this fort roade he forth, wishing a desired end of hir lament, or of his life. At last about noonesteed, hee beheld the stately fortresse, and sawe the huge forrest, wherein he heard on euery side the howling of Woolues, the hissing of Serpents: heere sounded the shrill belowing of Buls, heere the roaring of Lions, so that it was sufficient to amase any man, to behold and heare the horrour and terrible threatnings of these rauenous beasts.

The guide having conducted him to the entrance of the wood, being wan with feare, foddainlie fled: but RABINUS whose meditation was on mee vnhappy CLÆTIA, set life at naught, despised all dangers, having no other desire but to accomplish my decree. Long had not hee trauayled in this thicke and shadowie plot, but soddainlie hee heard a great cracke of thunder: a miftie fog ouerclowded the whole countrie: then might he behould in the midst of the defart. and by the meanes of the lightnings, an old man vnchaning two Lyons, which both at once feafed vpon his Shield, plucking it by maine force from his arme, then renting his Steede with terrible rigor, they renued theyr fight with him, wounding him in fundry places: but hee who was awayted with courage, and woondered at for constancie, so valiantlie behaued himselfe that he slew them both: which when the ould man perceived, hee speedily fled, and RABI-NUS hastely followed. At last, drawing neere the soote of the mountaiue, the ould man opened a Caue, from whence (after there had been euacuated a vast and huge slame of fire) there issued out a horrible and deformed monster, headed like vnto Hidra, whose locks were scalie Serpents, in height about nine Cubites, having the back partes of him like a Centaure.

RABINUS behoulding this divilish enemie, was at the first somewhat astonished: notwithstanding, at last recovering courage, he bouldly encountred him, but the hydeous soe cast foorth such soyson of poison, that wheresoever it

attainted the armour of the Austrian, it presently burst off from his body.

RABINUS seeing the eminent daunger, thought good to vse no daliance, but buckled himselse with such bouldnesse to the Monster, that hee parted two of his heades The beast heerewith enradfrom the venemous bodie. ged gan foddainly to practife reuenge, and feazed vpon RABINUS with such seueritie, that he cast him headlong to the ground: but he who was both nimble and hardie, soddainlie arose, loading his enemie with such rude strokes, that at last he seuered life from the vnweldie carcasse, and perceiving that all the waight of the adventure depended on the furprifall of HERMAGORAS, (who feeing the death of his champion, fled toward the Castle) he speedily pursued him, and (fearing leaft he should enter the forte before hee might apprehend him) the fuddainly stroake the inchanters head from his shoulders, when loe the cloudines was ouercast, and with a thundring novce the Castle vanished, and the huge mountaine became an humble plaine: wherein RABINUS beheld a faire and amiable Lady, who deliuered from hir affright, humbled hir selfe at his feete, ascribing the benefite of hir life to his bountie, and the cause of hir happinesse to his hardinesse. RABINUS who was not vntought in curtesie, nor vntrained vp in intertainment began in this fort to comfort hir. Ladye, if my indeuoures haue preuented your daungers, or my feruice hath procured your securitie, I reioyce thereat, since I onely liue to honour your fex, and defire onely to ferue them. Whilst in this manner he was following his discourse, the Princes father approached, who behoulding RABINUS with admiration, friendlie imbraced him, publishing in these termes his happines and content.

Noble Knight, might my wordes discouer my will, or my wishes supplie my wants, you should then heare how much I honour you, and perceive how I would rewarde you, but since I neither may expresse what I would, nor

performe what I wishe, accept what I may, which is this Ladie and my liuelihood, who acknowledgeth my felicitie, to depend on you, who have deliuered my TARPEIA from danger, and restored a desolate father to his daughter. RABINUS no lesse vertuous then valiant, as well tryed in humanitie, as trayned vp in honour, returned him this aunswer.

As my vnworthinesse great prince, deserueth no such grace, so my willingnesse to doe you surther service, may exemplishe how much I honour you for your offers, as they exceede my deserts to enjoy them: so I beseech your highnesse better to bestowe them, since neyther my basenesse vouchsafeth me to clime so high, nor my fortunes concenteth I should be so happy: & were it your Maiestie would exceed my demerite, yet my former vowes, preuented this vertue: so that I beseech you to imploye those graces on your noble Subjects, and suffer me to live in my obscuritie.

The noble Libian feeing his levell, and knowing the Moore by his coulour, the Erimme by his spot, the Bahlisk by his eye: left oft to incinuate that which he could not intreate, and imbracing TARPEIA, demeaned fuch joy, as all his Nobles doated with ioy to fee his delights: and now began they to regard the huge body of the monster, the deepe wounds, the desperate aduenture: and euerye one in common opinion praifed RABINUS prowesse, who cutting of the heads of the Lions, and gathering this hideous monsters serpently shape together, after he had made some staye in Libia for a while, with great honour, returned And having finished and effected home into Austria. two of my demaunds, he earnestly intended the third, but I carelesse, but not so carelesse as cruell, and not so cruell as inconstant, feeding on pride, a cock of mine owne doonghill, a birde of mine owne breeding, hearing of hys returne, became more rigorous, abusing hys observance O vayne course of vs Women, who with feueritie. F 2

are more coye, when wee are most courted: who have our frumpes at our fingers ends, our follies written in our forheads: we are froward when men are forwarde, crabbed when they court vs: we are like Apes who kill their yoong with too much fopperie, measuring our Louers fortunes by our owne follies, wee are loues diuels to feare men, and Fortunes eucls to infeeble them: wee are woe men, because women, seeding them with toying, and soyling them with coying, and are to fine in loue, and too foolish to define loue: having our fcornes linked to our toongs endes, our scuses locked at our aperne stringes, able to make fooles of Philosophers, and ideots of Doctors: oh that we were lesse, so we were not so loose: or that we had lesse bewty and more bountie: but knew Ladyes what I can acknowledge, and would they fee more, and finne leffe: wee should have more bridals then burials, and men would court more and complaine lesse:

Qui flos mane fuit vespere puluis erit.

If the fairest bud must be blasted, if the cleerest day may be clowded, if the strongest limmes may growe lither, what are wee wantons, who are fo irefull to become shrowes when we should be faints, pittifull ones, as we are prittie ones, kinde Lambes, as we are sweete tambes, gentle lasfes, as we are goodly Ladies. But to returne thether where I left, and report that which now I lament. RABINUS haueing no other felicitie but my fauour, not being able to know whom I most contemned, but by mine owne cenfure, so wrought with CELIDONIA my handmaide and attendant, that she so coulerablie enquired of me, that at last I carelefly and cruelly confessed, that onely RABINUS was him whom I hated, and whose death might make mee happie. CELIDONIA vnderstanding my secrets, and corrupted by lucre, certified RABINUS of my counfailes, who feeing crueltie was the rewarde of his courtesie, began to thinke which way he might end his miffortune, and publih my infamie: for which cause, the yeare prefixed being fully expired,

expired, hee caused a ritch Chariot to be made, framed of black Ebonie, on the top whereof with curious Imagerie, he caused death to be ingrauen after a triumphant maner: from the backe whereof as if it were a Vine sprouting out divers branches: thereon iffued certaine fine and curious vowes, at the end whereof he hanged a feuerall figne of his victories, and the tokens of his vertue: the foote thereof was after the manner of a Chauldron, wherein with cunning Imagerie CUPIDS triumphes were cut, and with great workmanship cunninglie wrought, which being effected in deepest of his melancholie, his three Champions appeared, readie to performe their promise: whom after he had freendly entertayned, he so wrought with them, that they vouchfafed to draw him in this Chariot the next day. to my fathers grange, where onely I, CELIDONIA, and fome fmall retinew of houshold feruants, being informed of his forwardnes, expected his comming, when entering the place, onely couered with a Mantle, hee presented his presents, furrendred his prisoners, inforcing though no mercie, yet admiration in me. At last when I required the third dutie (oh dutie full of domage, with a stearne countenance, and a stoute courage) hee thus began. O cruell CLÆTIA, oh my recurelesse discontents, since my domage is thy delight, and my martyrdome thy melodie, as thou art fatisfied in two things, so now surfet on the third. I have ferued long with great loyaltie, aduenturing mine owne preiudice to inlarge thy praife, behould the scarres of my many woundes, which are the fignes of my truth, but the feales of thy tyrannie: behould RABINUS growne oulde with much griefe, giuen ouer to too much difgrace, oh tokens of my truth, oh titles of thy tyrannie: behould RABI-NUS who hath made thee famous in his life, and will fatissie thy fancies in his death: see heere my third vowe performed, behould the death of him thou hatest, the date of all my horror: ah CLÆTIA, see CLÆTIA, my heart bloud shall giue thee hearts rest, my lyfes terme, shall yeeld thee ioyes F 3 eterni-

eternitie, and though I please thee not in my lyse, oh let me pacifie thee in my death. Heerevpon with a sharpe Raser he foddainly cut all his vaines, leaving no vaine vntoucht that might protract life, and whilst lyfe and death combated together, and his toong had liberty of speeche to prosecute hir lamentable purpose he thus renewed his complaints. Ah CLÆTIA, thy fauour is too high prised, that for the kisse of thy hand, crauest the bloud of my heart, yet let me kisse it CLÆTIA, that I may spend my last breath on thy least beutie. Oh you Nobles, now gan I bow, but without benefit, my minde was to pitty when I had no meanes: the behoulders exclaimed, I cryed, and approching the chariot, fought all meanes possible to recouer his comfort: now bestowed I kisses on his wan cheekes, now imployed I wishes to restore his lost life. But ah the fruites of my folly, I pyned to fee him perrish, who perrished thorow my peremptorines. But he (oh kinde RABINUS, sealing his loue with sweete fighes, opening his conceits with amiable kiffes, fince libertie of speech was rest him, bestowed that was lest him, kinde lookes for my vnkinde loofenesse, and when I was most tyred with loue, he expired his last. The Knights behoulding his mishap, fled for horror, leaving me to lament him, whom my pride had loft.

Lord how comfortlesse laye I on hys course, how imbraced I him, whom I had imbaced, and having killed him with vnkindnesse in loue, how gladly would I with kindnesse have kissed him alive. But oh we weakelings of nature, but too waspish: not so waspish as wretched, nor so wretched as wicked, we melt not in desire, tyll men merrit by death: and are kinde when we cannot possesse, and cruell when we should pleasure, hys woorst was past, my wickednesse was apparant. To be breese (for my breuity is now my benesit) who must heryte nothing but myne owne shame, I caused hys dead body to be convayed into my Chamber, wherein I inclosed my selse, acknowledging and vnworthy of comfort, still seeking counsell of the gods how

how I might satisfie his ghost: tyll at last this later night, in my deepest sleepes I beheld this vision. Me thought my RABINUS bearing new bloudie woundes, stood by my bed fide, and foddainly awaking, cryed out in this manner. Haste thee CLETIA, bloud requireth bloud, my ghost will be fatisfied, when thy life is finished: as thou hast wronged me in the fight of the world, so satisfie me in the presence of many witneffes. This fayd he vanished, and I arose: where taking the Sworde wherewith he was guirded, and this Lampe whereby I was watched, I caused my traine of Damsels to draw forth his Coache, and hearing of your solemne assembly this day: I thought good to make you eye witnesses of my penitence: this sayd, she caused the damsels to draw in the chariot, driving all the assistance into a maze, when extinguishing hir lampe, and casting hir felfe vpon the dead body of RABINUS, she pierced hir brest with his fword, and finished hir life, with this answer. Ah kind friend, fince I may not fatisfie thee with my life, I wil facrifice vnto thee in my death. Ah RABINUS, though thou art bloudlesse, yet art thou beautifull, receive sweet friend with the warme vigor of my bloud, that with the rivers of thine eyes thou maist rid me of the rigors of thine enuie. My speech fayleth RABINUS, I will follow thee: ladyes learne, learne ladies by my death to avoid lewdnes: by my croffe to flie cruelty: thus faid, she gaue up the ghost: & hir handmaids drew both him and hir out of presence: conuaying both the bodyes according as NICROSIAN commanded into a priuate chamber, inuiting al the affiftance to these haples louers funerals. EURINOMES hart throbbed to confider on their thraldom: and HARPASTE taking PHILAMIS by the hand, asked if the chaunce were not pittifull? But this noueltye and the night parted the whole companie: fo that PHILAMIS had no meanes to follicite his mistresse, nor PHILAMOUR to bewray his mifery: for every one in steede of opening love, was inforced to take leaue: but among al the rest, HARPASTE was most mooued, who behoulding the haples death of CLETIA.

was

was fo discomforted, that no speech can discouer the halfe of hir forrowe. PHILAMOUR as a body without soule, seeing his mistresse without sollace, departed to his lodging and fell a languishing: PHILAMIS both comforted him, and sought to content hir, and taking pen in hand, presented hir with this letter consolatorie.

PHILAMIS to HARPASTE.

Ight I prooue as fortunate to confirme thee (my HARPASTE) as I am forwarde to counfaile thee, beleeue me thy affections should not warre against fortune, and this accident should not mooue melancholie, in that all things are mortall. Thou art

forrie that CLÆTIA is dead, but remembrest not shee was borne to dye, and art fick, for that which happened to hir, which will happen to thee and all men, knowst thou not that things fodainely growne great, are foonest in the graue? that sprouting ripenes is a signe of speedy rottennesse? why then greeueth HARPASTE to loose hir CLÆTIA, who was too faire beyond expectation, and cruell aboue conceit, too ruthlesse in hir life, to retchlesse in hir loue, thou art forrie she is dead, but why fighest thou not for that shee dyed not better: wert thou greeued to fee hir liue badlie, and wilt not fuffer hir to die beaftlie? what is more certaine, then that a lose life will have a lucklesse end, and that those that live in impietie, sildome die with repentance? oh HARPASTE, as in all things enough is as good as a feast, so in the decease of our freends, our excesse of teares are our furfets of follie. Thou wilt fay that each things according to nature is good, for fo fayd TULLIE: fince then nothing is more naturall then to die, why mourneth HARPASTE for the losse of CLÆTIA? canst thou recouer hir by thy teares? that is impossible: if thou canst not, as I am sure thou maist not, beleeue me this greese is superfluous, fondnesse

not zealous pietie? she was not borne in vaine, in that she dyed, but in that she lived improfitably, she died vnhappily. Oh my HARPASTE discharge these surrowes, dismisse these follies, death is the porte, life the fea of trouble, life the storme, death the securitie, life the corrisue, death the comfort, death the end of forrow, life the beginning. SOCRATES deuifing among his familiars, newes was brought him that his fonne SOPHRINISCUS was dead, and what followed? he couered not his face with a vaile, but confirmed his heart with vertue, and in steed of bewayling him, he sayd come let vs burie him: wilt thou mourne, because thy friend hath out gone thee in thy iourney? or for that hee hath attained the end for which he lived? oh HARPASTE this were meere ignorance, this is immoderate follie: for euen as they are worse then Idiots, that beate the sunne in that it shineth, so are they ouer simple, that lament that for a maime, which is the aime of nature: nature thou faift hath robd thee of a Neece, and did she not give hir thee? thou hast lost hir in hir prime, the was to loofe to be pyttied, who greeueth to fee the Rose blasted in the bud? when he knoweth the Rose is but a dayes tasting s who greeueth to see that weakened, that was borne to waine? FABIANUS fayth, that those who lament the dead, are like fuch as weepe because they waxe ould, and PHILIMON that fuch as are forrie for the deceased, seeme to condempe nature, which bringing many things to a prime, must needly have some thing perish. If thou will needly weepe HARPASTE, for that thy CLÆTIA is to be buryed, why waylest thou not in that she was borne? for had she not lived, she had not beene so lewd, and had she not beene so lewd, she were not to be lamented and good Lord in dying how much detriment hath the escaped s fince death is euery mans end, manies remedy, fome mens vow, and wretched mens welfare: she hath now no cause to beweepe hir inconstancie, to wayle hir losse of friends, to sigh hir change of fortune: in briefe, in one storme she hath escaped all tempests: for as nothing is more seuere in showe

then death, fo is nothing more sweete in substance, death fetteth the flaue at libertie, in dispight of his maister: death deliuereth the Captiue from his Chaine, the Prisoner from his penurie, the condempned from his dungeon: Death teacheth the exile, to forget his countrie: Death maketh all things common: in breefe, Death leaueth nothing carefull: and death is that which CLÆTIA hath tasted, and for hir death it is that HARPASTE lamenteth. Oh ignorant of euill, thou makest honey gall: thou accomptest Antimony, Egrimonie: the Beane, Basill: the Hearbegrace, Hemlock, the pleasure, poison: consider HARPASTE, and considering counsaile thy selfe, that opinion maketh miserie, and that if thou wert not peremptorie in thy weeping, thou canst yeeld no proofe of wretchednes. LIUIA lost hir fonne, yet lamented not, for feeing the father was gone before, she knew the sonne must follow after: then greeue thou not, fince CLÆTIA is feazed by that which thou must fuffer, neither figh thee for feare the wifer fort accuse thee of enuie, who forrowest in that shee hath ouergone thee in happinesse: in briefe HARPASTE, die to these toyes, and drie vp thy teares, striue thee to amend that wherein she liued misgouerned, so shall I reioyce at thy vertue, and then inioye the fruites of my counsaile.

Thine in all vertue. PHILAMIS.

PHILAMIS having finished his letter, both figned, sealed it, and sent it away, spending all his other indevors in meditation of his mistres, and comforting his PHILAMOUR, who poore Gentleman tossed in the seas of forrow, like a ship without a helme, grew so wan with weakenes, & pale with pensivenesse, that every one who beheld him, thought him more sit for his sunerals, then meete for his mariage, PHILAMIS who preferred the safetie of his friend, before his owne sollace, in midst of his dumpes, assailed him with this advice. How now my PHILAMOUR? what wilt thou be so spent with griese, as to be past government, & so given over to mone, that thou wilt forget thou art a mans immoderate teares.

teares, are like immesurable showers, which in steed of seeding the plants with forwardnes, overflow the with furie: these weeping asswage not, but incite griese, which with the Aspis pricking but the arme, pierceth the hart: thy disease is not ficknes, but want of forefight, neyther any fauor but fancie: a graft of thine owne eyes planting, a griefe proceeding from thy owne idlenes. The Tortuse sleeping in the fun, is foonest surprised: the Mullet strained by the gill is fonest betraied: in briefe your trim beuers are like ye trouts: fish, caught with tickling, confumed by fancie, because you will be foolish. Fie my PHILAMOUR, let reason teach thee, that loue is but a fightly fweet, not a fubstantiall, shadowed in the shape of a woman to show hir wantonnes, painted in the figure of a flying Child, to show his fleeting inconstancie. If thy reason had as great power as it ought, and were thy opinions restrained by good perswasions, thou shalt cofesse, that time spent in loue, is time lost in life: then which (before God) there is nothing more foolish, then which (the more griefe) there is not any thing more followed. is nothing can be vertuous, that endeth in repent: & what then loue, is more repented when it is possessed? the ioyes are no foner attempted, then ended, & a little kindnes maks him who was as hote as a tost, as coole as a clock. But say thou loue a PENELOPE, euen in this chaste loue thou shalt haue some crosse, a woman to kill thee with weepings, LA-ERTES to trouble thee with his lothed age, TELEMACHUS to try thee with his childish teares, riuals to tempt thy wife, if she wilbe wanton, roisters to reuel in thy hall: in briefe, this one wife is the occasio of many woes: this one PENELOPE the cause of much prejudice: say she be a HELENA, oh thou vnhappy, that must weare VULCANS badge on thy browe, and beare the seales of hir shame, & thy scant foresight. Beleeue me PHILAMOUR, as there is no shadow without a substance, no Leopard without his spot, no Lizard without his staine: no sweete without his sower: so is there no Woman without hir fault, no Lady without hir imperfections.

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Save the be faire, the will be proud: fave the be foule, the may be faulse, say she be wise, she will be wilfull, say she be an ideot, she is a burthen: how so ever she be, she cannot chuse but bee a woman, which from their insancie sollow newfanglenesse: say thy wife be fruitfull and bring thee infants, euen herein maist thou be infortunate, when loose hevres shall lauish out thy heritage: fay she bee barraine. thou wilt loath hir, what so ever she be, beleeve me she hath a longing tooth, and a long tonge, two ill neighbors in one bodie, the one will weaken thy purse if it be still pleased, the other waken thee from thy fleepes, if it be not justly charmed. Beleeue me it was worthily fayd of TULLY, and not so worthily as wisely, that it is extreame follie to delight our felues in those things, in which there is more excessing pleasure, then exceeding profit. The baites of louers (saith RUBEN) the art they vse, the snares they set, the subtilties they shew, are not all these fruites of Vanitie. It is good faith FANONIMS to behould faire things, but not to bee too bould with them, for as ZENOPHON faith, the fire burneth, and a faire face inflameth: harke what SENECA alledgeth. there was neuer faire woman whose beautie was not accompanied eyther with crueltie, or whose heart was not thrauled by ingratitude. To bee briefe my PHILAMOUR. fince nothing is more curffed, then curious follie, nor anve thing more vncomlie, then for a man to disclaime libertie. good friend be good to thy selfe, and leave griefe, otherwife in languishing as thou doost, and living thus desolate. thou wilt kill me in being cruell to thy selfe, and end my dayes by eternizing thy discontents. PHILAMOUR finding that as the fire cannot be opprest, nor the ayre be indomaged by strokes, so the minde afflicted by loue, cannot bee drawne from affection, returned PHILAMIS this auniwer. Deare friend, as no tyrant in Scithia is so cruell as to forbid the miserable to weepe: so no mans heart can be so incensed, to draw them from distresse, who wholy are deuoured in heavinesse: hast thou not read of SOCRATES? who be-

ing demaunded which waves a man might preuent mifery, by onely death fayd he, for griefe dateth but by death, and calamitie finisheth with life: Thou art forry to see me sad, and this is kindnesse, but wert thou settled to seeke my succors, how palpable were thy curtefie. Well fayd MENAN-DER, that he that is fick in body had neede of the Physition, but he that is crucified in spirit, had need of a friend, I have heard thee speake well PHILAMIS, but would have thee doo well: thou perceivest I love, thou then perceivest a deepe wound PHILAMIS, a lingring passion, but deuine in possession: loue is like DARIUS Vine, ritch in showe, like ARCHITAS Doue, cunning in flight, which thou maist catch with thine eye, but not cast of without thine end, your proud Philosophers for all their precepts, have facrificed Roses to this VENUS, borne a Candle before this Saint, being Lordes of theyr fayings, but not of theyr fences. PLATO commended by AUGUSTINE for his heauenly policies, had his paramoure, who in his deepest studdies, had rather see ARCHA-NÆSSE naked, then discourse vpon nature, who being a block in euery letchers way in hir youth when the Crowes foote had caught hir eye, was PLATOES deerest pigsney, and hee who before time was famous in many wrightings, became in his best time infamous, being besotted on many wrinckles, SOCRATES though he were patient, was entangled by ASPATIA: DEMOSTHENES the eloquent, a louer: LEOCRA-TES, though a great Philosopher, loued the flesh: PERICLES though famous for wit, loued a faire Woman: ARISTOTLE for all his Metaphiskes was loue sick, making his happines of none but HERMIA, in briefe it is a common rule: these learned men haue ye lightest mistresses, & do penance before the world for their peremptorines of wit. O PHILAMIS, if it be possible to charme love, why were these inchanted s if they were toucht in their excelence, why should I greeue to be tryed in my ignorance? who washeth the Asses eares, loofeth both his Sope and his labour; who endeuoreth impossible things, mispendeth his cost and his candle: in dis-G 3 **fwading**

fwading loue. Then sweete friend, thou sollowest the nature of *Hiosciames*, which hath a blacke graine, but a grosse fruite, and vnder shadowe of inforcing sleepe bereaueth the sences: Make mee *Caucasus* a playne, *Danubie* drie, *Ripheus* without snowe, driue the Pilat fish from the Sharke, the Iron from the Loadstone, then take loue from a liberall minde. Oh PHILAMIS, Loue is the bond that linketh the heauens, and should I loath it? Loue the sweet that makes the Gods insaciate, and should I leaue it? But to proceed and prosecute reason.

Thou condemnest Loue, seeking by a sewe shadowes of imperfection to extinguish the sweetnesse of pleasure. Oh my PHILAMIS, thou canst not have the effecte, but the defect followeth, neyther the honny in the Bee, but the pricke in the bum: beleeue mee, as it is rashnesse to condemne that which thou canst not determine. So in some thinges it is better to bee deceyued, than to distrust. You blame all for one, making all skinnes fowle, in that fome are fcard, all bodyes without beautie, in that fome haue blottes, attyring all natures in one necessitie, as if all Roses shoulde bee blasted, because some bloome not: all waters shoulde bee deadly, in that some indaunger: and all women wicked, in that some are wanton. LAMIS, though there was a lewd PHILLIS, there was a louely PHILACIDES: and though a loofe LAIS, yet a louing IPHIAS.

Parcite paucarum diffundere crimen in omnes. Spectetur meritis quæque puella suis.

Heare OUID, for hee was ominous: Sape viri fallunt, els IASON had vied lesse iest, and MEDEA possessed more ioy: Theseus had deserved more, ARIADNE had served lesse: DEMOPHON had kept his promise, PHYLLIS scapt her penance.

You iudge women by colours, and tye diuinitie to conceits,

ceits, where ARISTOTLE neuer wrote furer Axiome than this, that as when the Raine-bow sheweth, then there forepasseth a shower: So when Ladies shew sreshest coulors of constancie, then men doe most colour: beshrow their painting, women owe them penance. But to drawe nearer to catch occasion by the fore-locke, and curtall my PHILAMIS in his folly: if nature had done nothing in vaine, as the philosopher affirmeth, then the bonde wherewith shee tyeth thinges cannot bee in vaine, the harmony of the heauens consisteth on loue, yea such force and effect hath loue in all thinges, that the Vine imbraceth the Elme, the Iuie the Oke, feeming to delight in the barke, when the body is dead: in stones the Adamant loues iron: in mettals, golde quick-filuer: among mortall which are faints, man would not be befotted with these sweete saints. Proue that VE-NUS haue a yellow colour, yet MARS will followe VENUS: good mens pleasures, depende not vppon bad mens precifenes.

But to leaue long discourse, since wordes have no power to expresse true worthinesse, (my Philamis) know thou that I loue, neyther can I discharge mee of that thraldome, but by myne owne ouerthrowe: It behooveth thee therefore in louing mee, to styrre vp Harpastes loue towardes mee, otherwise, as thou understandest not the least of my ieopardies, so shalt thou beholde the last of my ioyes.

PHILAMIS, that knewe the cloth by the lyst, the Lyon by his clawe, and the daunger by his discourse, replyed thus: PHILAMOUR, if thou were counselled by DEMOCRITUS, more surer were thy comfort: for if thou desirest not much, a little would seeme vnto thee sufficient, but this thy longing appetyte beyond custome, threateneth thee wyth a daunger aboue conceipt, which I see it were better to lament than amende in thee. But since the lawe of nature tyeth mee, and the league of amitie enioyneth mee, I will rather sayle my selfe than loose thy welfare.

Rife

Rise therefore and write, let me be the messenger to present, and the instrument to perswade, whereby thou shalt bring all things to such conformitie, that thou maist be assured of comfort: to sit lingring thus in thy bed, and lament thus against beautie, is rather the meanes to waste thy life, then win thy loue. Philamour in this sort being comforted by his deere freend Philamis, gathered his spirits together, and taking pen in hand began this perswasiue letter.

PHILAMOUR the forlorne, to the fairest HARPASTE.

Ince I know that no great thing may be acquired without trauaile, nor any louing faint without long feruice, I have wasted many yeares to winne thy loue, and spent many feruices to preuent thy feueritie. But (oh thou milde in behauiour, and Marble in heart: comely in demeanour, but careles of my duties) as the balme tree shunneth the stresse of the Iron. fo thy brest shaketh of the sting of amitie: and like the retchlesse patient, the more thou art medicined, the lesse art thou mortified. Among all the gods in Rome PITTIE had a temple, eyther for that she is of great might, or wonderful mercie: then fince thou art one of hir fex, be one of hir faintes. requiting my good deuotion with some signe of humanitie. It is PHILAMOUR (HARPASTE) that defireth thy fauour, who hath deferued it, bearing as loyall affection toward thee, as euer any one that attempted thee: neyther incite I thee vnto lawlesse lust, but vnto loyall loue, nor to be my wanton friend, but my wedded pheere: if therefore as thou art the fairest of women, thou wilt not prooue fiercer then beasts, daine me loue, or denie me life, for among the vast woods

the Elephant is amorous, which as PLUTARCH witneffeth, was as pliant to perswade by signes, as ARISTOPHANES eloquent to allure by sentences. It is a custome in India

among the Tarnasseri, that if any young man be inamoured with his mistresse, he taketh a wollen cloath and melteth it in Ovle, and touching it with fyre, coucheth it on his arme, enduring the flame (whilft the cloath be confumed) with fuch constancie, (without showing any signe of discontent) that he testifieth his love to be of such force, that it exceedeth all the iniuries of Fortune. But I HARPASTE, in steed of carrieng fire in my flesh, beare the flames in my heart: not for a seafon till a cloath be confumed, but during life, tyll my dayes be determined: and wilt thou be more tyrant then the Indian Ladyes, who are attainted with leffe triall? oh faire Lady, would God so mercifull as faire: oh comly HARPASTE, would God fo courteous as comly, I have endured long penance, and shall I not at last have peace? I have tasted that woe, and shall I not trie the weale? But why suspect I, ere I bee rejected? the funne hath most force over sweetest waters, the meane plaine fooner springeth, then the barraine mountaine: and women will be wax, if they be well wrought: knowing that it is better to be plyant on earth, then to play with, and leade Apes in hell. Our fuite requires not long ceremonie, I loue HARPASTE, and either waight the fentence of death, or the acceptance of my dutie, if I feeme vnworthy to deferue, then yeeld me sentence of my death, which without thy fauour will as furelye followe me, as I have fincearelye fauoured thee.

Thine most assured,
Philamour.

This Letter watered with many teares, and closed vp with kinde kisses, was commended to the conuaye of PHILA-MIS, who wholy addicted to procure his friends delight, made expedition to finde out HARPASTE, and at such time entered he hir fathers house, as she had perused and pawsed on his last perswasions, who no sooner was certified of his presence, but expecting that which he suspected least: she gaue him this H

courteous welcome. Sir PHILAMIS, were we not inforced to strawe Flowers for our last buriall, we would strawe rushes for you, you are such a stranger: but you I feare me, are so much given ouer to Philosophie, as you forget your friends. Madame replyed PHILAMIS, vnlesse you soone leave your strangenesse, I beleeue wee shall have more cause to straw slowers, then you to spred Rushes. HARPASTE touched at the quick, could sorbeare no longer: but drawing him a part into a baye windowe which overlooked the Garden, she began thus.

Why what newes Sir PHILAMIS? or what cause of discontent. Oh HARPASTE fayd PHILAMIS, and therewith gaue fuch a figh, as made hir heart fick: here is a fecret depending on your fentence, which if you answer not with courtesie, you may hap to lament with CLÆTIA: wherevpon he deliuered hir the letter, who supposing it to bee an arrowe of his owne Qaiuer, a plea of his owne penning, replyed thus. Sir I will peruse the texte, that I may interpret the meaning, and if I finde no error, your Maistership may hap haue kinde judgement: wherevoon leaving him in a mase, shee foddainly lockt hir felfe in hir closet, where with a trembling hand, and a troubled heart, shee brake vp the seale and pervsed the sequeale: but when shee perceyued the streame ran the wronge waye, hir Cake was dowe, hir courage was dampe: and in steede of replye, shee rent the paper. But when shee remembred him who brought the Letter, and considered his mislikes, in that hee brought the message, shee gathered hir wits together, and wrote this replye.

HARPASTE the aduised, to PHILAMOUR the Forlorne.



Am as forrye PHILAMOUR to thinke vpon thy rudenesse, as I am assured thou art carelesse of my rigor, and as resolute to repulse thee, as thou wert ready to prouoke me: fond man, expectest thou that I can respect

respect truth there, where there is no trust? or friendshippe from him who hath no faith, or sinceritye in him, who is a verye Sinon? canst thou be true in the sequell of thy loue, who art trothlesse in the enterance, pleading thou hast serued long, where thou hast solicited neuer, courting me one-lye with AESOPS dish, wherein were more meates of subtilitye then to satisfie.

I tell thee I am not so blynde, but I knowe the constant from the counterfeit, the DAMON from the DAMOCLES, the friend from the flatterer. Thou desirest me to loue thee, if I wish thy lyse: believe me Philamour, twere better thou wert buryed then I betrayed, and that I gathered a garland on thy Graue, then thou shouldest triumph in my disgrace. Socrates sayde, that hee meriteth most credit, who is most constant. If therefore thou deserve, or desirest anye countenance, be more constant then, and lesse incontinent: I had rather aunswer, in fayth I wyll not, then I would I had not, and resuse thy friendship then displease my father. Oh Philamour, thy temptations are in force lyke the stoane of Archadie, which layde on drye stickes kindleth fire, the which I had rather quenche in Hamon, then comforte in Athanians.

The shorte is, I cannot loue thee, naye more I wyll not lyke thee, desiring rather to leade Apes in hell, then marrye a crooked Apostle on earth: yet for PHILAMIS sake, I vouchsafe thee this sauour, to let thee know he is the cheefest in my grace, and none but hee shall be Lord of my sancie: so wishing thee to leave thy perswasions, and learne more patience, I bid thee sarewell.

HARPASTE.

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No

No fooner had she dispatched this peremptorie replie, but fhe returned to PHILAMIS, who feeing hir couler chaunged. and hir curtefie waxen could, began thus. Howe now HAR-PASTES, howe like you my plea? not fo well as your person faid she, which if I should set light by, it were a slight matter, in that you are so slie a messenger. Why Madame replyed PHILAMIS, haue you found any error? I would I had not, faid HARPASTE, so you had lost your labour: houlde take this Libell and carrie it to your Lawyer: wherein he shall finde I except fo much, that I accept nothing. PHILAMIS troubled with this gleeke, began in this forte once againe to rub vppon the gall: Why my HARPASTE, I had well hoped that PHILA-MOURS desert should deserve more pittie then impatience: what he deserves sayd she, he may devine by my sentence, as for your felfe, if you have futes of your owne, you were best follow them, for beleeue me his is non fuited. I but madame replyed PHILAMIS, shall he not be welcome to the buriall? Welcome fayd HARPASTE? beleeue me none better, I had rather waight on his burials then bridals, and so tell him. Herewithall with a disdainfull blushe, she soddainly e forsooke his company, and PHILAMIS departed thence wholve discontent. And as wretched fortune would, hee passed by Eurimones doore, at fuch time as in hir greatest triumph she sat to showe hir felfe, expecting to give fome due to some one of hir Louers: who espying PHILAMIS, soddenly called him vnto hir girding at him in this fort. How fares our gallant stranger? what hath not anye goodly lasses as yet made you honour VENUS? Yes faire EURIMONE (quoth he) I have with the Athenian long time playd with VENUS shadowe: and were you as forward in fauour, as I could deserve in fancie? what then favd EURIMONE? I would then replyed PHILAMIS, play with VENUS in your person: you would hurt hir then I feare me fayd she: no honor hir Madame (quoth PHILAMIS) wherupo fetching a deepe figh, he in this fort discouered his fancie. Oh EURIMONE since your curtesie hath grated me a clew to trace loues laborinth, & your goodnes vouchfafeth me to speake to hir who I most serue: I wil discouer my passions by your patience.

tience, which if they may mollifie you, as they have mated me, beleeue me, I shall enioy the fulnes of my ioy, & you perceive my faithfulnes and loyaltie. Truth it is (madame) that I loue you, and VENUS hath past such independent on my paine, as it cannot be reversed but by your pittie: since therefore my affections are sirme, and you sitte for fancie: you yoong, and I youthfull: you faire, and I saithfull: vouchfase the oportunity, an dsalue my impatient forrow, since crueltie is ye staine of your credit, and pittie the greatest of your perfections.

EURIMONE like a cunning fowler, feeing the bird alreadie pend in the snare, began in this sort to play with his feathers. Why PHILAMIS I am sure you are too learned to loue, which is a sicknesse of the mind, a surfet of idlenesse. Beleeue mee I know you mocke Loue, for you cannot meane not Loue. May it bee thought that a man who writes so well, should doate so soone? Or he who can square out the quadrant, be so farre out of square. Alas PHILAMIS, I am too yong to be marryed, and too old to be mocked. I pray you therefore exercise your gibes on other, for my nose loues no iesting.

PHILAMIS feeing her impatience replyed thus. If my fimplicitie shoulde bee taken for subtiltie, and my deuotion for doublenes: beleeue mee EURIMONE, I had rather die than fpeake any thing, and perish ere I would perswade: but since Loue (as GARIMBERT faith) furmounteth the fortresse of the spirit, carueth the hard Diamonds, warmeth the cold Isicles that often lie hidden in the brestes of delicate Ladies: I will speake in that hope, and vow that I auow nothing but truth. PLATO having long time lead a chaft life, finally in his latter dayes made his facrifice to fatisfie and appeale nature, in that he feemed greatly to have offended her, by his feuere chastitie: time lost in loue is the lame time of our life, and Ladyes that loath when they are wisht, are soonest lefte when they would. Ah EURIMONE, thou art yoong, and must be yeelding: thou art a faire rose, and must be gathered: a pretty bud, and must be plucked: thou art fitte for mans meat, and meete for marriage: which (fince in all honorable zeale I prefent vnto you) repay me not with crueltie for my many cares, nor with H 3 def-

despights for my good deserts. Beleue me EURIMONE, as salt sauoreth, so it fretteth: as Salsaparilla dryeth, so it decayeth: as lingering is sweete in loue, so too long lingering breedes languishing. Oh seeke not thou my griese, least I proue thee vngratefull: these moyst teares trickling from my mournful eyes, since they are my witnesses in loue, craue that thy chast thoughts may preuent thy wilfulnes in loue. EURIMONE, like the faulcon seeing the sowle stoope, began to strike, and the slye intangled, less not to sollow him, but gaue PHILAMIS this gillop to coole his hot stomacke.

Oh fir, they that go a marrying, run a madding, who are inforced to make those who now would kisse their heeles, then to be their heads. PHILAMIS, in faith you are too wife to perfwade me, and I wife enough to repulse you: it is a principle in Phisike, yt the knowledge of sicknes is to some men the occasion of death: therefore (gentle friend) complayne not of this love ficknes, leaft in flead of bedding you, we bury you, & it were meere pittie, when so hot a Gentleman who will carry no coales, must bee borne like a coarse: possession they say is in love the strongest point, I will therefore commaund my loue, though you demaund it: and I promise you when I meane next to learne huswifery, you shalbe the last that shall husband mee. In this scoffing manner left she PHILAMIS, who feeing himselfe forsaken, and his friend forlorne, departed in fuch discontent to his lodging, that neyther imagining howe to confort or conuerse with PHILAMOUR, he cast him the reply of HARPASTE, resoluing euer afterwards to shun the presence of fo pestilent a mynion: and in this fort entering his chamber hee cast him on his bed, spending his time in such languishing lamentes, that the report thereof must needely mooue pittie.

Alas (he fayde) iniurious fexe, giuen ouer to subtiltie, who with the vayle of honest occasion couer the dishonestie of your spirits, I cannot lament your follyes so much, as be discontented with your falshood: you are plyant when you are not not pursued, and sawne when you are most flattered: Oh viperous brood full of vices, who in your greatest calmes lyke Dolphins

Dolphins threaten fromes: they like the Crab are crabbed, the one having a crooked walke, the other a curfed wit: they are as full of despights as the Ermine of spots: they are the foormes of finne, and the fiendes of Sathan: the gate of the Deuill, and the Serpentes venome: their beauties are lyke burning fwords. But whither now PHILAMIS? Shall men condemn them in their wickednes, when they are themselues wretched? What is man but a minde incarnate? a fantasie of time ? a beholder of life? a manciple of death? a walker going? a dweller of place? a laborious mind subject to passion, being as subject to bee seduced, as women are subtill to seduce? Shall we blame the fire because it burneth vs? or our seluces that thrust our fingers in the fire? The potion that poysoneth is not to be blamed, but he that presenteth it: and our defaults are not to be ascribed to them, but our owne follyes. Thy Idlenes PHILAMIS, I there is the nurse of this same, and the feale of thine incontinence: Studie is the preservative of fuch vnstaiednes, where the eye beholding good things is not befotted with euill, and the eare that harboureth science, is stopped to the Syren. Blame not them therefore who are the weaker creatures, but thy felfe which was fo ill councelled. In this manner ceased PHILAMIS to complayne, and beganne to contemplate, refoluing with himselfe wholly to intend the fuccour of his friend, and otherwife euery way to give ouer fancie.

During this troubled estate wherein PHILAMIS stormed, CLÆTIA and her louer were buried and richly intombed, to the great forrow of all the beholders. But leaue we these tragedies, and returne we to PHILAMOUR, who seeing PHILAMIS sodaine depart, began to suspect somewhat, and nowe chaunged he his colour, and straightwayes swelled in choller, making much of the shadowe of griese, before he knewe the substance: but considering with himselfe that it is meere vanitie to conuict, before there appeare some cause to condemne, hee opened his letters, and sawe the cause of more lamente: and whylest hee canuased each sentence, and construed euerie lyne, hee at last valuckily behelde that doubt decyded,

which he most mistrusted, the loue of HARPASTE towards PHI-LAMIS, and hereon grewe hee into desperate rage, suspecting doublenes in his friend, who detested all falshood, so that with out any opinion of excuse, he resolved to revenge himsels cruelly: whereuppon apparelling himselse, and taking his weapons, he sodainly knocked at PHILAMIS chamber doore: who little suspecting hatred from him whome hee loued with his heart, was thus insolently assaulted.

Traytor as thou art, and riuall in my loue, who haft learned of the Cretan to lve, of thy countrymen to diffemble: did I not measure my dishonour more than I make account of thy life, I would draw thy periured heart from thy panting breft, who fince thou hast robd me of my Loue, canst no way satisfie my reuenge but by thy death. If thou therefore bee no crauen cocke, or hast defire to performe as thou canst prate, arme thy felfe and follow me, otherwise, whereeuer I meete thee, Ile teach thee how to mocke mee: So faying (after hee had caft downe HARPASTES letter) he fodainly flung out of the doores. PHILAMIS greeued in foule to fee this alteration, pretended a reply, but it would not bee accepted: whereuppon taking his weapons and gathering vp the letter, he perused it as he pasfed on, where hee fawe PHILAMOURS mistaking was the onely breach of their amitie: notwithstanding stirred vp with his inciuilitie, and instigated with contempt, hee followed his enemie: hoping by counfaile to digest his choller, or decide the difference by combat. Thus parting both of them out of the Citie, and walking along the bankes of Danubius, PHILAMIS knowing with MENANDER that the enuious is enemy to himfelfe, in that his spirit combats continually in contrary passions, having the greater iudgemeut, shewed the more moderation, and taking PHILAMOUR by the fleeue, fought to perfwade him: when hee altogether given ouer to his owne fury, more inraged than CELIUS the Senator of whome TULLY maketh mention (who being angry with one of his feruants and bond men, who was alwayes most observant and dutifull, ful of disdaine faide vnto him: why doest thou not contradict mee in fome thing, because we may be enemies in all things?) drewe

his fword, not fuffering PHILAMIS to shape defence, & wounding him to the death, fled with all expedition, vnseene & vnperceiued, into the Cittie. PHILAMIS in his fall declared his friendship, and in stead of wishing him prejudice, saide, I pardon thee PHILAMOUR. See here Gentlemen the effects of furie, which is neither tempered with defert, nor extenuate by aduise: Enen as (saith ARISTOTLE) the smoake offending the eyes, hindereth vs from feeing those things which are before our feet: so anger assailing the mind and judgement, blemisheth reason. NAUCRATES a man of great wisdome, was wont to fay, that the cholorike men refembled lampes, which the more oyle they have, the more they are inflamed: for as the more the one gathers fire, the more the other groweth furious. It is therfore wisdome to temper this violent passion of the mind, which in CAIUS CÆSAR had fuch superiorite, that he was incensed against a cittie, & in Cirus, that he waxed wroth with a river: least herein we shew our selves bruter tha beasts who are by nature taught to temper their fury, when they haue aslaked their hunger, following the lenitie of ANTIGO-NUS, of whom SENECA maketh mention, who rather releeued than grieued his rebellious bondmen, pulling them out of the durt, not casting them in the dust. Oh how the very sury of A-LEXANDER was a blemish to his fortune? and the seueritie of SCILLA a scarre in his victories. But let me heere by way of digression prosecute this purpose a little further (Gentlemen) for that now a dayes forbearance is accounted want of forwardnes, and moderation, pufillanimitie: prescribing by your patience three remedies, wherby the impatient may preuent, and the willing may be warned. The first is not to be angry: the fecond, to restraine the same: the third, to adulfe counsail, and heale the furious infirmities of anger in other men: We shall not be angry if we consider all the errors of anger, and considering them, rightly judge of them. Anger is first of all worse than all vices, where couetousnesse gathereth, this destroyeth: anger breedeth griefe in the father, diuorce to the husband, hate to the magistrate, repulse to him that reacheth at honour: It is worse than lust, for that enioyeth his pecu-

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liar pleasure, this reioyceth in anothers harme, it is worse than malignitie and enuie, for they wish a man vnhappy, these make him vnfortunate. In briefe, he hath no noble mind, neither is magnanimous indeede, who is broken with injurie.

But to leave this and profecute our purpose, PHILAMIS being in this fort falne, lay long time amazed weltering in his bloud, and awaiting his death, when CLORIUS a shepheard, who kept the grange of NICROSION, scituate neare at hande. feeking out some stray lambes, at last beheld this lamentable spectacle, when mooued by compassion, he with a bloud stone which he carried about him stopped ye issue, applying such cofortable falues that there was fome hope of the Gentlemans fuccor: PHILAMIS more deade with vnkindnes, than daunted with his wounds, feeking to shun the consort of all men, beeing demaunded what he was, shrowded his name, labouring by all means possible to recover such a course of life, as might be free from the furie of fortune, or the inconstancy of frends. Wherupon remaining in NICROSIONS grange with old CLO-RIUS, till such time as his wounds were healed, hee wrought fuch priuve meanes by postes that he had some supplies out of his owne Countrye charging his deerest frendes to conceale the course of his safety, he sought out the mountaines. where buying through the affiftance of CLORIUS a defolate and sweete seate on the top of a pleasant hill, compassed with a faire groue, having a fweet river murmering alongst it refembling PETRARCHS feat neere Sorga, among the thickest of the mountaines of Stiria: hee betooke himselfe to his studie. earnestly intending naturall Magicke, wherein in short space he became fo skilfull, that he not onely grewe famous in Axftria, but through all Bohemia, where I will leave him for a while, having recourse to PHILAMOUR: who entring his chamber vnsuspected, caused a rumor to be spread of PHILAMIS sodain depart out of Passan, seeming to take ye vnkindnes heauily, where in footh his foule groned actually to remember his vngratiousnes: he changed his youthful colors to ruthful difcontent, and in all triumphs called himselfe the Knight of defpaire,

spaire, neuer may heart imagine what mone hee conceyued, if in private conference PHILAMIS were named (in that having a sewe dayes after searched for him to give him secret sepulture, he was sodainly carryed away) often when he was solitary, and had liberty to lament, he watering his wan cheekes with weeping moysture, began in this manner to expresse his complaints.

Woe is mee, whose anger is the beginning of my folly, & the fall of my fortune, who feeking my PHILAMIS torture. haue tormented my felfe. Euen as the rust consumeth the Iron, the moth the cloth, the worme the woode: So enuie the worst of all vices, and rage the direst of all furies, hath reste me of my friend, hath robd me of my delights. Oh that with delight and my frend I might loose my life, too smal a plague for my ouer hasty peruersenesse. Oh surie the surfet of Fortune, that robbedst ALEXANDER of his CLITUS, DIONISIUS of his PLATO, and mee of my PHILAMIS. Oh beautie, thou deuourer of my delightes, and death the possessor of my pleasure, I would I had shunned the one, and slept with the other, or that my heart bloud might recouer his loft life: but why bewayle I his fatall losse, and forget my living torment. Thou lovest (PHILAMOUR) but art lothed, oh fruitlesse comfort for faithfull feruice: HARPASTE is too faire to bee dispraised, but thou too vnkind to be pittyed: PHILAMIS dyed by thy rage, and disdainest thou to die by hir rigour 5 The Marcians live amongst ferpents in peace without stinging: the Phelli amongst vipers and not stifled: oh fortunate they, who among the haters of nature find grace, where I among the glories of nature die In this fort passed PHILAMOUR his life, seeking all meanes to conquer the loue of HARPASTE, who after many repulses, at last being wearved with suites, enjoyned him this penance, that vnleffe hee could bring the body of PHILAMIS aliue, and make Laite as bigge as Danuby for two dayes, hee shoulde neuer enioy her fauour, or bee entertayned in her thoughtes. PHILAMOUR eniouned to these impossibilities. thought it neuer possible to enioy her fauour, notwithstanding conquering his hard fortune with a comfortable mind, hoping I 2 that

that inundations might effect the one of hir requests, and fortune present him with the other, hee set forwardes: in quest of which his purpose let me leave him, to laugh with you faire ladies, (or at least wise to lament the follyes of some fine fillie follies among you, who are like the vipers in your stings, and for all your venomes, you carry meanes to heale mens harmes) and recount vnto you the storie of EURIMONE, who during the presence of PHILAMIS could pranke it, & in his absence repented hir: for whether it were femenine feare, or dissembled affection, or some such folly or fancie, that haunteth that sweete kind of cattel, no fooner did she heare of Philamis departure, but (suspecting that hir coy answere had beene the occasion of his concealed depart) she sodainly filled the whole house with her fond complaints, renting hir haire, and beating hir breft, shewing such apparant signes of repent that every man pittied hir pensiuenesse: in briefe, the vehemencie of her griefe was fo great, and hir imperfections fo many, hir body beeing weake, hir mind weaker, that fodainly she lost hir wits, continually exclaiming on the name of PHILAMIS, neither did the nobilitie of hir birth, nor the reprehensions of hir friends, nor ought els cause hir to sorbeare, but hir onely thought was on PHILAMIS. In this raging madnes continued she for the space of a whole yeare, at which time, after much penury, and many miseries, shee ended hir youthfull dayes, and being richly intombed, was honored with this Epitaph.

The Epitaph of EURIMONE.

Heere lies ingraude in prime of tender age,
Eurimone, too pearlesse in disdaine:
Whose proud contempt no reason might asswape,
till love to quite all wronged lovers paine,
Berest her wits when as her friend was gone,
Who now lyes tombed in this marble stone.

Let Ladies learne her lewdnes to eschew, and whilst they lyue in freedome of delight:

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To take remorfe, and louers forrowes rew, For why contempt is answered with dispight, Remembring still this sentence sage and ould: Who will not younge, they may not when they would.

Contrariwife HARPASTE with more moderation; kept PHILAMIS in remembrance, gouerning hir affections with fuch a raigne, that though inwardly she selt the wound, yet outwardly no one could perceive the scar or showe of scath. Such gouernment had she ouer hir fancies, as CURIO had in entertaining temporall fortunes, who being presented by the Samnits with great fums of gould, laughed hartely, returning this constant answer. Go you embassadors and tell the Samnites that CURIO defireth rather to rule them that have possession of gould, then to have gould: and that neither money shall corrupt me, nor dread of mine enemies confound me. So was HARPASTE as CURIO, moderate, but not with like meane: for as the one fancied not wealth, so the other was fond of loue: yet in that HARPASTE being a woman couloured fo well, she may be compared with CURIO for constancie.

But leaving these in Passan, returne we to PHILAMOUR: many and eminent daungers passed he, being subject to the mercie of the feas, and furie of the wind: now vndertooke he trauell through vnknowne deferts, fearing least PHILAMIS should live there desolate, oft and many were his complaints exclaiming on HARPASTES crueltie, so that sometime he in secret would crie out, vnkinde, but durst not name HARPASTE, fearing the windes, and being ielious of Eccho, least the one by their vertue, the other by hir voyce, should accuse him to his coye mistresse. Strange were it to rip vp his discontented passions, for feare to mooue Ladies patience, who are neuer more sweeter then when they smile, and when they are mooued none more mournefull, refembling the qualitie of Euphrates, which is neuer more comelie then when it is calme: nor no wayes fo terrible as when it is troubled, for as the one is toffed with the least winde: so is the other tempted

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by the least word. In short he arrived in Ravenne, making such inquisitive search after his friend, that the most part who resolved on Philamis death, accused him of sollie, and entering his house, which was of no small accoumpt, he vied the same ceremonie which the Indian Princes have in theyr pillars, who honour the bodyes and pictures of theyr dead parents, for finding the portrature of Philamis drawne, hanging at his bed chamber, he sell downe before it, making such pittiful lamentation, as neither the teares of Niobe nor Michaoles moane, may compare with the halfe of his melancholie.

Now imbraced he the shadowe like PIGMALIONS image, powring such store of teares ouer the sencelesse image, that if anye goddes of compassion had behelde him in that perplexitie, assuredly his moane would have mooved a soddaine miracle, there was no place wherein PHILAMIS was woont to disport wherein he sat not: and never parted he thence without sighing. But seeing no similitude of hope, or apparance of good hap to be found in that cittie, he speedily departed, seeking Italie over, and inquiring in every Acadamy if happilye hee might heare of his friend, or els happily encounter him.

In fome countries happily he met with many so named, who happy in theyr Christendome and name, were with such ceremonie intertained by him, as if he imagined by those friendly offices to inuite this absent PHILAMIS to fauour him. But when in no Countrey, nor in no place, he could attayne anye certayne notice of his PHILAMIS residence, hee returned into Austria, resoluing with himselse to sorsake the world, wholye discharge him of worldlye hopes, and arme himselse vnto the death.

For which cause without returning to Passan, he trauailed vp towardes the Mountaines, by the verye same waye wherein hee had vnhappylye lest the wounded body of his Philamis: where coniecturing as neere as hee could, the place of the Combate, and loathing the crueltie of sortune, and lamenting the loss of his friend: he vnbridled his steede, and

and tooke of the Saddle, hanging them vp in a Pine tree, and with pitteous teares crying out in this fort, he discharged the dombe creature.

Goe faithfull companion, and helpe of forlorne PHILA-MOUR, & feeke out thy pasture, thou hast *Danuby* to quenche thy thirst, and these medowes to yeelde thee meate, liue thou at libertie, though my lyse bee lost, but of pittye kinde beast straye farre from societie, least thine vnhappie sight bee the cause of my speedye search: And when the Beast with nimble sooting sled out of sight, hee thus sollowed his discourse.

Happy art thou in flight, that maist not behold my fall: and now Fortune spit thy venome, spight at Vertue, execute the wyll of HARPASTE, and crucisie poore PHILAMOUR: oh thou blinde wanton, all thy detriments are well deserved, neyther wyll I style the stripe, though I dye by the stroake. And thou insaciate VENUS, behoulde I forsake Societie, and since thy followers are so frowarde, I wyll contemplate on them in my discontentes, and dye for them in these desarts.

By this time the fyluer Tapers of the night, ouer fpred the heauenly circumference, and LUCINAN in hir Syluer Coatch, gan smile on all the attendants of the night, when PHILAMOUR wearyed with toyle, and attainted with sorrowe, entered a cloase thycket, and in the mydst of his meditations fell a sleepe.

No fooner did the daye beginne to discouer, but certayne Robbers who were woonte to haunte those woodes, espying PHILAMOUR brauelye appoynted, ganne soddainlye assayle him. The young Gentleman desyring nothing but death, was glad of this occasion: and betaking himselse to hys weapons, he sought so desperatelye that hee slewe three of them, but beeing at last ouercome with the number of assailants, hee sainted and sell soddainly, hauing manye dangerous gashes in most parte of his bodye. The Russians deeming the conquest woon, and their aduersarie dead, spoyled

fpoyled him of coate and Iewels, leaving him no furniture, but taking with them each thing that could be found, they left PHILAMOUR weltring in his bloud, who lifting vp his heavie eyes, being fomewhat awaked from a long found, and feeing the place all to bee dewed in his bloud, tombled himfelfe as neere as possibly he could imagine, in that his feete fayled him to the place where he left his wounded PHILAMIS, when drawing as many teares from his eyes, as there issued drops of bloud from his woundes, with feeble voyce he thus concluded his tragedie.

You are pittifull, ye heauens saide he, who enuie me not to die: who in life time was continually indangered by difdaine, now shall I incounter him whom I slew with crueltie, and content hir who delighted in my daungers, but oh thou cruell, be thou now pacified, for my dayes are expyred: and gentle ghoste (if PHILAMIS ghost haunt this desert) let vs be at vnion and embrace: eccho at this word, seeing as though she could not content hir selfe without speaking, returned the last word embrace, which gaue such heart to PHILAMOUR that fainting through losse of bloud, he closed his armes, as of yeelding confent, and waighted for death with willing constancie: but fortune who after she hath tripped vp the heele. houldeth vp by the hand, and cast downe to the depth, lifteth vp to dignitie, altered his expectation, and preuented his death: for CLORIUS the good shepheard and guide of ould NICROSIANS grange, who was continually accustomed to ouerpasse those groundes, had by fortune that day good occafion to fearch the groue, in that he had loft a Kid: who following his narrowe fearch, encountered this dying bodye. fprawling and weltring in his owne bloud: and being mooued with fatherly compassion, he staunched the same, and bound vp the woundes: bearing gasping PHILAMOUR on his backe to the grange which was neere at hand, where laying him in a warme bed and giuing him wholfome brothes, hee restored him: in such fort (continually plying his woundes with the balme and sweete medecines hee most vsed) that PHILAMOUR recouered hope of life, and began oft times to walke

walke, but so disconted every way, as better had it beene for him to have perished, then to have endured such perplexitie: often times did CLOREUS enquire his name, but he would not confesse, he onely tould him this: that he was a Gentleman, who trauailing the countrie was affayled by theeues, and robbed of his substance, for the rest hee craued pardon, terming himselfe the Vnfortunate and Vnworthie, and having borrowed some poore clothes of the ould man, he offered to leaue him, promising within two monthes to make him that recompence, as both should show his nobilitie, and requite the others good nature. CLOREUS at such time as he tooke him vp, found a Iewell of great valew (being feauen Diamonds fet in gould, after the manner of a heart) fast tyed vnder his right arme, which for want of fearch scaped the furie of the robbers, yet had they stripped him into his shirt, which Iewell (when he fawe PHILAMOUR would needes part from him) he freendly presented him with: which being a guift bestowed on him in times past by PHILAMIS, PHILAMOUR receiued with fuch ioy, as vpon CLOREUS earnest intreate he refolued for that day to spend the time with him (for that was the sheapheards holydaye in that countrie) great was the glee among the pastorall troopes of Shepheards, and CLO-RIUS as an auncient, was a chiefe at the feaft, thether came euery louer in his best sheepes Russet, wearing statlie greene laces on their strawne hattes, with a great Nofgaye before like the fether of a forehorfe: gartered they were vnder the knee, vpon theyr cloth stocks, some white, some greene, some partie couloured, with great Cruell garters of Valentia, and happie was hee that could croflegd leane most lobberlie (louingly I should say) on his staffe, and cast a sheepes eye on his sweete heart, the young frie of the foulde, the prittie maides, simpered it maruailouslie, and SIB would have the bag pipe play naught but heigh ho, my heart is gone, for she was stoong with a nettle or needle, or some such weapon, about the wast with a wannion. It greeueth me to tyre you with the countrey layes, or trouble your eares with theyr clownish loues, who having tasted of Nectar, are to nice to K fip

fip with SILOMUS: among the reft that folemnized this feaft, PHILAMOUR fat like a straunger, being so discontented in lookes, as the whole assistance pittyed him, they sawe him so penciue. Among the rest, a mountaine Goteherd called CE-LIO, a man of courtly capacitie, though a cluncfoote of the countrie, sat neerest our desolate PHILAMOUR: and seeing no meanes to make him mery, enquired of CLOREUS what cause he had of discontent, how he came into those desarts, with all other circumstances, who knowing the ould mans impersections who was deasse: resolued him in a lowde voice, which was the occasion that PHILAMOUR blushed, on whom CELIO fixed his eyes with great seueritie, and at last, after hee had made a learned coniecture, he began (foreseeing where PHILAMOURS shoo wrong him) to boord him in this manner.

Sir if a swaine may be bould to discourse with a Signior, and an old man reason with his young maister, may it please you to fuffer me to enquire your cause of care, who in our publike mirth are so pensive and melancholie. I have read good fir of divers, who fought their quiet in the citties, yet haue found it in the deferts: where although there be no ritch coates, yet may you meet reasonable good counsailers. I know fir you are learned, and your education hath beene courtly, so that it cannot be but you have read ARIOSTO (a discourse fit for dainty eares) and there shall you find, that ME-DOR in the defarts found no small cause of mirth. Besides TASSOES EIRMINIA finding no safetie in court, was succoured in a cot. TULLY was quiet in his Tu/culano, but troubled in Roome, heare the peace, & heare the pleasure: if therfore we may merit fuch grace to know your grief, let an old ma hear it, who among al the trials of this world can coniecture fomwhat of the tiranies of a woman. It was no need to bid PHI-LAMOUR blush, for he was soudly bitten, & though he had vsed no speech, his griefs had been discouered by his sighes, notwithstanding to couer his imperfections as much as he could he replyed in this maner (straning his voyce on high, that CE-LIO might better heare him.) Father (faid he) though the Eagles fether preuaile against thunder, & the leaves of the Law-

rell preserve from lightning, though the Offrick skin drive out ache, yet there are some woundes that admit no weale, fome diseases that are desperate: among which fort since mine is vnrecurable, I greeue to discouer it, knowing this, that all the Eloborus of Anticira, al the drugs of India, all the gold in Ganges, cannot purge one dram of my melancholy, pacifie one fit of my feuor, nor buy me one ownce of content? what then profiteth it you to heare that which you cannot helpe? or me to tell yt which makes me tremble to thinke it. CELIO that had already winded him, in this maner ceased not to worke on When VENUS (good fir) was wounded with CUPIDS venome, she found a recipe in his quiuer: there is no fore but may be falued, no dead flesh which Sublimatum sercheth not, no body poisned in Sydmis, but may be cured by PHILIPS potion: yea the heavens are so favourable in all casualties, that the Coural comforteth against Epilefia, & ALEXANDERS visio betokeneth the care that God hath ouer euery creature, who in his victorie against the Brachmani, finding no remedie to to cure his foldiers, who were wounded by the Indian poisned weapons: nor to cure PTOLOMEUS his deere page, whilst full of care he tooke rest in his pauilion, he beheld this strange vision. Him thought he saw a great Dragon houering ouer his head, which caryed a hearbe in his throate, which taught him the vertue of the same hearbe, & the place likewise where it grew, and he awaking, went and found the herbe, faued PTO-LOMEY, and releived his fouldiers: the examples are innumerable in this cause: but vouchsafe me the hearing of a history, which though it bee short wil yeeld you some solace. There dwelled heere in these deserts, more nearly bounding yonder mountains, a yong shepheard called CALIMANDER, who fel inamoured with a yong nimph of this countrie named RUTHE-NIA, many countrey curtefies vied he towards hir, showing fuch fignes of observance & duty, as had coy AMARILLIS bin fo courted, she had long since bin cottracted with CORIDON, but the vain maid, being more faire then fortunat: & more precise then witty, conceiuing pleasure in CALIMANDERS sufferance, like ye peacock, gasing onely on her faire plumes, not her soule feete: supposing what shee was, not what she might be: at K 2

fuch time as with great deuotion the Sheapheard fought her fauour, she to trye his constancie, or els to deferre him from further fancie, enioyned him this impossible matter, to endure a feauen yeares penance in the woods of Saracon, without tasting anye sustenance but rootes, to swim ouer Laite seauen dayes euery one of these winters in these seauen yeares: and lastly to change all hir younge Lambes to lustie Heighfors. CALIMANDER (coniecturing hir cruelty by these impossibilities) defifted not to accomplish hir defires, enduring all this feauen yeares penance with fuch peremptorie refolution, that all the whole countrey Swaines pittyed him, and exclaimed on RUTHENIAS crueltie, but as time maketh the stiffe Oke wante pith: the proude steede a poore lade, the lustie yoong man a three footed ould man, so after long indeuour, and more daunger, CALIMANDER was fortunate in perfecuting the two leaft of hir commaunds, but dispaired on the last: wherevpon comming with forrie sheapheards about the mountaines, and hearing of one CLIMACHUS a cunning man, who hath forfaken the worlde to follow his fluddies, hee imparted his cause of trouble to this scholer, and reported the whole circumstance of RUTHENIAS tyranny: who being naturally borne to vertue, and in that he was vertuous; was inclined to pitty: fought ouer his bookes to worke the shepheards benefite, and as science would and his skill forted out, on the next day when RUTHENIA should drive foorth hir lambes, she found Heyfers. CALIMANDER affured by CLIMACHUS, and confirmed by the affurance of his friends, gaue thankes to the scholler, approoued his vowes to be accomplished, and Ru-THENIA had hir will, and these warres ended in a wedding, and as the poet fayth fo fay I fir:

And such successe wil folow happie hope.

By that time the table was taken vp, the tale was doone, when PHILAMIS impatient of delay (after he had giuen a follemne thankes for his intertaine) defired to talke a parte with oulde CELIO, where difcoueryng euery forrow of his fecret, he befought him in waye of friendshippe, to certyfye him of CLIMACHUS abode: (this CLIMACHUS was his friendshippe)

frendly PHILAMIS, who (as you hane heard) forfaking ye world, had taken himselfe to this Cell, where conversing with shepheards and gote-heards for recreation sake, and applying his studie for to attaine knowledge, hee became so excellent, that he seemed rather framed to learning, than to loue: to matchlesse knowledge, than to imitation.) CELIO, as courteous as wise, quickly satisfied his request, not onely offering himselfe as companion, but as guyde in his iourney, whereon PHILAMOUR gathered heart, parting from the company with such a pleasant looke, that each man esteemed CELIO a good surgeon, who could heale his patient of such a passion so fodainly. CLORIUS was iocund to see him reioyce: in briefe, every one departed from the feast to their foulds, whilest PHILAMOUR and CELIO followed their way.

At last the mountaines which discouered themselues a far off, presented themselues more neare. Laite was heard how along hir pleasant banks shee prettily murmured, and nowe beheld Celio the solitary cloysture of Climachus, who being by age more meet to take rest than to indure toyle, was glad to behold the end of his race, and the end of both their trauels: oftentimes by the way discoursed they of divers accedentes, and deluded the time with words, least they should have beene tyred with theyr walks. Celio drawing neare his owne cottage, commended Philamour to good fortune, pointing to the toppe of the hill, and speaking to Philamour after this manner.

You know my Courtly friend (faid he) that in the Olimpian games the wraftlers fuffered sweat before they tasted the sweet: and ALEXANDER seeking out the Temple of IUPITER was inforced to trauaile through deserts, ere he attained his desires: so then though hast endured payne, hope the pleasure, and hast thee to the toppe of yond mountaine, where thou shalt meete with CLIMACHUS, and attaine thy content: for my selfe, were not my lims weake, I would wend with thee. But since I knowe the onely name of CELIO is able to coniure the scholler, vse it, commend me, seeke him out, be assured of successe, and so farewel. Whereupon after a courte-

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ous conge he entered his cottage.

PHILAMOUR that faw but Hopes picture, not her person, deferred no time, but tooke a thankfull leave, and about the shutting in of the Euening attayned the toppe of the mountayne. Now heard hee the falling streames of Laite which in theyr rushing made him remember HARPASTES rigour: nowe behelde he the folitary Cell, and with admiration cryed out: Ah place of content, the very Court of my Paradife, where lyueth my ioy, and the fage of science. Euery way as he cast his eyes, he beheld fayre meades, fweete shades, and liuing fountaines: fo that him feemed that Passan was a prison to this folitary place. At last he beheld entering through a thick groue a man of trymme proportion, attyred in homely ruffet: his hayre was scattered ouer his shoulders, & beard vnkempt or vncut, after the maner of that retchles Philosopher, whom SENECA describeth in his booke De vita beata, who no sooner espyed PHILAMOUR, but chaunged his purpose, and sodainly encountred him. But he that had behelde this meeting, might shew matchlesse admiration: For as CLEOPATRA in hir waine flood amazed to see her ANTHONY weeping: and ARTHEME-SUS feeing MAUSOLUS facke did furfet in forrowe. So fared it with these two couple, but with the one more forcibly: for PHILAMIS knewe PHILAMOUR, but he knewe not PHILAMIS. After long admiration, a fecrete opinion entered the heart of PHILAMOUR, him thought this folitary man shoulde bee no straunger, and in looking on the Hermit, he was so distraught with passion, that he had no liberty to speake. But PHILAMIS more stayed, in whom Philosophie had wrought an equabilitie of mind, forgetting all iniuries, began to greeue for company, and breaking off the meditation that detained PHILAMOUR he began thus.

Sir what seeke you? if succour for your griese, drye vp your teares: I knowe what you are PHILAMOUR, a Gentleman of Passan, you loue HARPASTE, she is too cruell, I know your penance, and weigh each possibility: you come from CELIO, and you seeke my helpe, is not all this true Gentleman? PHILAMONR standing like a statue of stone, as if lately transformed

formed with MEDUSA, began to admire, and casting him at the seete of CLIMACHUS his approoued PHILAMIS, he imbraced his knees, weeping such store of teares, as was pittifull to behold: Now came into his minde the vnkind crueltie towards his friend, and the thought therof was so forcible, that neuer looked HECUBA more ruthfull in the losse of her POLIDOCE, than PHILAMOUR did in thinking on his PHILAMIS. The wise Rauennois knowing both the cause of his griese, and his hearty repentaunce, as having foreseene them long before in his pryvate intellectuall science, comforted him in this sort.

Arise Philamour, there was neuer so great an offence among friends but will have a pardon: thy Philamis lyueth, and hath forgiven thee: vertue in him hath overcome all thy disgraces, neyther canst thou bee so vnkinde as hee is wylling to pardon. The infirmities of youth (yoong Gentleman) are many, and hatred once sprung, is more great amongst friends than forrayners. Come enter my hermitage and repose you: you shall have time to weepe lesse shortly, when you have attayned your wish.

PHILAMOUR, as if before the Oracle of *Delphos*, or hauyng receyued a curtefie from SIBILLA of *Cuma*, with humble reuerence returned this answere.

Good fir, and reuerend Scholler, could I expresse what I imagine, or define my ioy, as I deuine your iudgement, I would in good wordes witnesse my great thankes. Sooth it is, I am miserable PHILAMOUR, the abiect of fortune, the obiect of HARPASTES crueltie: Tis I (O my soule thou knowst I forrow it) that haue iniured my friend, wounded my friend, and lost my friend: whome might I see, to breath out my repentance in his bosome, to sigh at mine owne shame, to sinde that with my heart bloud, which I haue defaulted in by my hairebrayne heedlessens, I were satisfied in soule, and hee should see I was forrowfull.

PHILAMIS not able to indure any longer, to fee the young Gentleman fo penfiue and passionate, cutte off his continued discourse with this short answere.

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PHILAMOUR greeue no more, euen for PHILAMIS fake art thou welcome: I imbrace thee as if I were himselfe, and wil loue no lesse than PHILAMIS. Cast off therefore this disconted heavines, and frolike it in this folitary feat: for if thou carie beleefe, which is a helpe at maw, as the Phisition sayth to fuch as wil be cured: affure thy felfe the day is thine, and the daunger is past. Hereupon taking PHILAMOUR by the hand, this disguised CLIMACHUS brought him into his solitary Cel, where from a faire windowe he shewed him all the vallyes, & fmilingly beholding Laite, faid thus: Heere is some of your pennance fir, Laite must be beholding to you for an ouerslow: I beleeve HARPASTE knew she should drive you hither, she inioyned you so happily. PHILAMOUR sighed to heare her named, but see a wonder, PHILAMIS altered this forrow: for taking a booke in hand, and turning towards the East, there sodainly fel a thunder-clappe, the heavens were disturbed, and the waters came down with such vehemencie from the mountaines, that Laite fodainly of a little River, began to exceed Danuby. Heere might you see the poore shepheards, leading theyr flocks to the higher places, and the Kids that fled in the plaines were driuen into the mountaines: many streetes in Passan were troubled with this inundation, and HARPASTE hearing of these waters, with blushing modesty divined in hir heart, that she must shortly have a husband.

All this while PHILAMOUR lay looking of the window, weeping for ioy, and oftentimes imbraced he the barre of the window, as if it had beene the dead body of his HARPASTE: till fodainly PHILAMIS fmiling made him furfet at another wonder: for enioyning him by no meanes to mooue at whatfoeuer hee fawe, he caufed him to fit downe by him, when fodainly there entered two in rich attire, refembling HARPASTE and PHILAMIS, the one proffering him kindneffe, the other courting him with amiable lookes: good Lord howe faine would PHILAMOUR haue moued? But feare with-held him, and care of his friends content, yet kneeled hee to PHILAMIS, crying out in great agony: Ah deare friend, I haue offended. But to draw him from this passion, PHILAMIS practifed an other secret: for

his Shadowe.

dainly they vanished, when as hee sawe in a mirrour which stood opposite against him the whole course of his trauels, his daungers, CLORIUS comfort, and CELIOS friendly trauel with him: whereon while hee meditated, him thought the Tables were spread with great delicates, the musicke and melodic reuiued his spirites, the Eunuches serued him in bowles of Saphir, and his entertainment was so sumptions, that although hee had a good stomacke to his meate, yet sedde hee onely on admyration, tyll PHILAMIS cheared him after this manner.

Behold (said he) Gentleman, the one halfe of your danger past, Laite is increased, your PHILAMIS is living, HARPASTE will be kinde, now fall to feed and welcome: assure your selfe that hee who found out your friend, will bring him you, eate therefore and reioyce, young men must not fast which are towards marriage.

PHILAMOUR inuited thus kindly, fell to his victuals wel fauoredly, and both of them tooke the repast more pleasantly, in that the one beheld, and the other hoped to see his friend. At last the tables were taken vp, the attendants vanished, and the night beeing farre spent, CLIMACHUS conueyed his PHILAMOUR into a sumptuous chamber, where he was entertained with such delicates, musicke, and delightes, as the lyke was neuer imagined by CLEOPATRA for her ANTHONY. In briefe, after long discourse, and PHILAMOURS many vowes, his secret sighes, his repentant hearts griefe, his humble suite to see PHILAMIS, his prayers to enioy HARPASTE, the graue scholler left him sully resolued, promising him the next day so to further his desires, that he should not onely enioy her whom hee sought, but see him whome hee wished for: and thus with a friendly Adios he left him to his rest.

No fooner did the fayre morrow with blushing beautie incite the sun to enter his chariot, & golden PHŒBUS with radiant beauties guilded the mountaine toppes with his fiery beames, but PHILAMIS arose: & now gan the sparke of affection long smothered in cinders to discouer it self, the coles became quicke fire, & PHILAMIS forgetting all former defaults,

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began to reuiue the image of his PHILAMOUR, which absence and vnkindnes had defaced in his heart: fo that hee refolued fodainly to feeke his discouery. For as many ceaselesse showers, and infinite liuing springs, as the force of many mediterranean fountains, and the furie of raging rivers, alter not the faltnes of the fea: So neyther destruction of bodyes, alteration of place, or any casualtie of vnkindnes, can chaunge hys affections in whom perfect amitie is placed: whereupon attyring himselfe after his courtly manner, trimming his locks and beard after their accustomed beauty, he prouided al things necessary for the iourney, causing a servant to present PHILA-MOUR with rich raiments, and all other necessaries, who newly awaked, wondered very much at this straungers curtesie, and the rather in that whatfoeuer was fent him, the mellenger was wont to fay that PHILAMIS prefented it. At last when PHILAMIS had ordered all things by his Art, and prouided horfes for their iourney, he fodainly entered the chamber of PHI-LAMOUR: who beholding the olde countenance, and auncient courtly habite of his friend, was rauished with iov, and falling downe before the feete of PHILAMIS, he thus expostulated.

Ah deare friend PHILAMIS, what ayre hath divided our bodies? or country hath detained my friend? whom I have injuriously wronged, and cannot but vnworthily speake vnto. Ah gentle heart, thou mirrour of Vertue, my soules peace, my minds content, my courteous PHILAMIS: beholde my teares the testimonies of my forrowes, and accept my vowes the tokens of my true devotion, who repent my rashnesse, and if I may merit reconcilement, promise such affectionate love, as neyther time, nor the tyranny of fortune, neyther many daungers, nor mortall detriment shall ever alter.

PHILAMIS not able to indure further delayes, casting his armes about the necke of his PHILAMOUR, began thus.

My deare friend, though VENUS had a moule, it was no mayme: and ALEXANDER a scarre, it was no scath: CICEROES wen was no disgrace: and PHILIPS crooked lymme lamed not his fortune. The Rose is not to be contemned for one canker: the Cambricke, for one staine: the sworde for one flawe: the

his Shadowe.

filke for one fret: neither all friends to be forfaken for one falling out. Alpheus being fresh, cannot alter the sweet water of Arethusa: neither is MITHRIDATES poyloned with one potion: we esteeme our cloth by the wearing, aswel as the wool: our wines by the tast, as wel as the colour: & our friends as well in theyr faults, as in theyr fauours. The filkes that have fairest glosse, soonest loose theyr glory: and best mindes are foonest mooued: Though the Taylers goose burneth the finger, it smootheth the hemme: though the Diers staffe weaken his arme, it washeth the cloth: though vnkindnes fall among friends, yet kindleth it affection. Wherefore content thee my PHILAMOUR, the wrong is remitted: behold nowe no more disguised CLIMACHUS, but thy deare PHILAMIS: beholde the wound I receyued, and affure thee the wrong is forgiuen: being left by thee, CLORIUS releeued me, who faued thy life, fustained mee in necessities, since when I have heere lyued in fludie in this folitary place, referued to do thee good, who hast long be galled with griefe: Come therefore and hafte thee, our horses are in readinesse, and I will ryde with thee, assuring my PHILAMOUR, that eare night HARPASTE will shewe some curtesie.

It is vnspeakeable to declare the many courtings, the often courtings, the kinde pleas, the courteous replies, which past betwixt Philamis and Philamour. But to be short, they broke theyr fast and mounted on theyr horses, beguyling the weary iourney with kinde wordes. No sooner were they entred the Cittie, which was about noone stead, but the rumor was sodainly spread of theyr arryuall: each one reioyced to behold Philamis, who hering of the death of Eurimone, smilingly sayd thus.

Qualis vita, finis ita.

Amongst the rest NICROSION beeing a Gentleman of noble nature, hearing of this good happe, the vnyon of friends, and theyr happye retourne, as one alwayes delighted to entertayne straungers, inuyted PHILAMIS and his friend to Supper, making a royall banquet to manie rich Cittizens, to the ende to receyue them with more honour. Amongst the rest, I doubt not but you thynke this (Ladyes) that HARPASTE

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had heartes rest: who hearing of the arryuall of hym whom she loued, hoped that PHILAMOUR should have a riuall in his loue: but when she thought on the overflowe of Laite, alas she said, hath not PHILAMOUR deserved my loue, hee is of noble byrth, of liberall nature, a Gentleman well possessed, and my professed servant.

Thus as the Diamond which endureth not the fire, but is mollyfyed in vinegar, like the balme which repineth the knife but is cut with the bone, her affections began to yeeld: and after some deliberation resolued on his loue. In many louely contemplations passed she the time till supper drew on, when fodainly PHILAMIS & PHILAMOUR as inuited guestes entered the house of NICROSION, who with great humanity and frendly curtesie entertained them both: neyther was there any citizen who seemed not highly contented to beholde the safetie of this friendly couple. Amongst the rest fayre HARPASTE with blushing modestie demeaned her selfe so courteously, as both caused PHILAMIS to reioyce, and PHILAMOUR to hope: who affifted by the aduife of PHILAMIS, whileft the Supper was making ready, tooke HARPASTE apart, and with a trembling tongue and troubled countenance courted her after this manner.

Madame, if faithfull thraldome deserue fauourable acceptance, and harde aduentures happy auailes: I doubt not but your heart will bee accompanied with fauour, as mine hath beene occupied in forwardnes: and since I haue effected your demaunds, you will not neglect my loue. Behold my vowes performed, and your requests accomplished: See Laite with raging waters raunging through the vallyes, seeming rather a huge Sea, than a little Riuer: beholde my PHILAMIS aliue, whom you supposed dead, whom I present as a present to intreate you to take pittie.

Herewith PHILAMIS, who still had an eye that way, drewe neare vnto them, and willing to make vp the contract, brake off PHILAMOURS discourse, & began thus. These were strange vowes HARPASTE, which shew your strictness to reuiue yo dead, & commaund the waters, which shew you are a right woman

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his Shadowe.

in your will, who can step ouer, where you will not stumble, and commaund impossibilitie when you will not be plyant: but PHILAMOURS vertue hath prevented your follie, and in reason, since you have caused him to make Laite rise, you must now content him with a kinde fall. A cypher by it selfe is nothing, but ioyned to one maketh ten: there must be a bond where there hath beene a breache, and kindnes owed where crueltie hath beene showed: rewarde therefore your true feruant good Ladie for my fake, who hath endured fo much in purfuite of your demaundes, that it would pittye you to feare, and it perplexeth mee to reporte. HARPASTE mooued with these reasons: like the Marbell tamed with manve stroakes: the gould tryed with whote fire, the steele formed by many heats, at last relented: and behoulding PHILAMOUR with a kinde looke, and taking PHILAMIS by the hande, returned them both this short and sweet aunswer.

Things attained with long labour (Gentlemen) at the last breede most delight, and when the tryall is past, the truthe is more accepted: fince therefore PHILAMOUR hath endured, I will rewarde his dutie: and for your fake PHILAMIS vouchfafe him such kindnesse, as my honour regarded, and my fathers confent procured, I rest his in all love, and yours to commaund, who have travailed for him as his friend, and shall ere long see him the Lorde of my fauours. PHILAMIS was not a little iocund to fee this end: nor PHILAMOUR folemne to heare this fentence: to be short, after the feast was finished, and the guests readye to rise, by the consent of both parties, PHILAMIS brake the matter to NICROSION: who knowing PHILAMOURS birth, bringing vp, and great riches, heartily condifcended: Wherevoon in the affemblye of the Nobles they were both bethrothed, and happily in short space marryed: at which folemnitie CÆLIO was a bidden guest, and CLORIUS was highly entertained, and for his many curtefies made Lord of the grange, vpon the friendly request of PHILA-MIS. Long time in great ioy lived these lovers, entertayning PHILAMIS in harty affection, who wholy delighted in his folitarie life, and contemning the vanities of the world, having L3 regarde

regard to the well ending of his lyfe, and the intending of his ftudy, with harty affection tooke his leaue of his PHILAMOUR: the one defired the other to continue companie: yet PHILAMOUR must not leaue his newe wife, neither will PHILAMIS be drawne from contemplation: in briefe, after many promises of continuall intercourse by letters, they tooke their friendly farewell: onlie PHILAMIS in that he knew his friend was too much besotted with the worlde, and might forget himselfe soonest through securitie, to restraine the distempe-

rate enormities of his life, he left him in his studye this graue admonition, which he termed *The deafe*mans dialogue, which I have heere vnder inserted, and leave vnto

your censure.

Philamis and his Athanatos, con-

taining, the Deafe mans Dialogue.

PHILAMIS.



Od morrow father, & wel met. CELIO. Sir if you like the Kid lay downe the price, it is fat and tidie, having tasted the sweet waters of *Danuby*, & the wholsome herbage of *Austria*. Phi. Why I salute thee CELIO, but cheapen not thy kid? CE. Oh fir

that which I wil take at your hads shalbe but half the worth, halfe a Bohemian crowne or no money. Phi. I beleeue he doteth, I will speake lowder: Ho Celio I come not to cheapen thy Kids, but to haue thy company, for eld hauing many euels hath much experience, hearst thou me, or art thou deasse? Celio. I heare you and yet am deasse: deasse if you talke as you did first, quick of hearing if you speake hie, as you did last, pardon me good Philamis in my impersection, it is not of will that I offend, but by reason of infirmitie: if therefore thou wilt keepe thy last key in speaking out, sit thou neere me and pertake my shade, and preferre what question thou list, and I will aunswer thee. Phi. I would I had Stentors voyce for

thee CELIO, truly I should then need no strayning, but so as I I may; and so long as you lift, I wyll crye out my words before I loose this company. CELIO. I but there is a meane in all things Maister, a difference betwixt staring and starke mad: speake therefore so as you may not hurt your selfe, and I may heare you what newes? PHILAMIS. Heare is a vaine world CELIO. CELIO. Thou tellest me no newes PHILAMIS, neyther may we mend it till God end it, I aske no tydings of it but of thee: howe thou fpendest the daye heere in these mountaynes? what are thy fluddies? what thy methode? PHILAMIS. I study the Mathematiques. CELIO Thy studdie is then superficiall, In alieno ædificat Mathematica, it borroweth his principles from an other; by meanes whereof it attaineth to matters of higher perfection, if by it felfe it comprehended truth, & endeuoured to attain the same, if by it felfe it could decide and manifest the nature of the whole world, it would profit our mindes, & help our memories: but in that it doth not so, doate not on it so. PHI. I wonder CELIO you dispraise that so generaly, which is so perfect in his parts. I have red ARISTOTLE, who in his Elenchs faith, that they who are vnredy in number, are vncapable of the fecrets of nature: beside AUGUSTINE a catholique doctor concludeth this. Nemo (saith he) ad divinarum humanarumque rerum cognitionem accedat, nift prius artem numerandi discat. If therefore Arithmatique being but the entrance to the Mathematiques be so beneficiall, what shall we thinke of the rest, but as of things exceeding fingular. CE. I condemne them not as vnnecessary, but would teach and traine thee in studies more necessary: numeration teacheth thee howe to count thy sheepe, but not how to amend thy finnes. Arithmatique schooleth thee to apply thy fingers to auarice, but I would have thee instructed how to draw thy mind from couetousnes: the candle is a faire light till thou behouldest the sun, and these trisling stumbling blocks of wit are fweete, till thou perfectly fee wisdom. PHI. What thinke you of Geometry. CE. Geometry lerneth thee how to mesure thy fields, but not maister thy fancies: what profiteth thee to know an aker of land, & not the anchor of life?

The Deale mans

It teacheth ther how to observe the butting of the bands: but how much better were it for thee to learne howe than mightest willing isole them? It instructes there to knowe the round from the square, the diffances of the Planets: but broughtest thou thy minde in proportion were it not better? ALEXANUER of Macedon began to learne this Science to his forow: for finding by dimention how little the world was, and how small a part he possessed, he found himselfe great in too little. I tell thee PHILAMIS, had PHILIPS forme founds out true science, as he studdied this filly secret, he had seemed greater to himselfe in contemning the world, then in concuering it. PHI. What thinke you of Munick. CELEO. It is the durling of loft time: it teacheth thee to know tharpe and flat. high and lowe, Diapente and Diapelon: but could it teach thee confonance of the minde, and confiancie in counsailes. this were better Mulick, this inflructeth thee in vnitie, but maketh thee not as one. I have reade that ZENOPHANTUS Harpe could mooue affections, but never maifter them: thefe are trifles that aske much toyle and yeelde little treasure. PHI. What thinke you of Aftrologie? CELIO. The kaye of prefumption is Astrologie, where men ascribe to the opolition of Planets the cause of alterations, which are onely to be applyed to Gods prouidence, who is he that dare claime the knowledge of things to come, vnlesse he have the seale of a Prophet? these are vaine things young PHILAMIS, and lets in our way, which hinder vs from the attainment of true blefsednesse. Beware therfore, and bind not thy selfe to the things thou knowest not: but learne thou to seeke out such things as thou shouldst know. PHI. And what are they? CELIO. Not trifling Philosophic, but true: learne to know thy felfe how weake thou art: learne to know thy life how wretched: learne to know thy death how certaine: thou shalt then finde, that al things in this earth are the fruites of error: that heaven is the hauen of felicitie, death the harbour of worldlye miserye. PIII. And what is death? CELIO. The law of nature, the tribute of the flesh, the remedy of euils, the path eyther to heauenly felicity or eternall miserie. PHI. Howe is the fruite thereof

thereof knowne. CELIO. By the infirmities of life. PHI. Why is it possible that lyfe should be infirme, which may attaine the title of bleffednes? or may it be thought there is heavines therein, wherein men haue liued fo happily? had not CÆSAR liued where had his fame been, which in the epicures opinion being spēt in delight, cotaineth true felicity. CE. He had need be an epicure that fo speaketh, yt only councelleth himselfe by his fence not by science: he hath a fleshly vnderstanding, which as PAUL faith is the enemie of the spirit. I will tell thee what life is, and thereby showe thee the commodities of death: lyfe is a pilgrimage PHILAMIS, a shadow of joy, a glasse of infyrmitie, the pathway to death, wherein whilst we trauaile, the most of vs loose tyme, but preuent it not, and as straungers from our infancie, by many pathes we trauell to one end, by many functions to one fate, yet is there no estate so certaine in lyfe, no stay so steddy, that complayneth not his wantes ere he come vnto his waine, begin in degrees, what thinkest thou of princes liues? PHI. I deeme the hapy, so they be vertuous. CELIO. Thine exception then sheweth they may default, and in that they may want, fee thou that there is no worldly felicitie, true felicity. Saye princes grow great, they feare the vngratious, if vertuous, they are odious to the wicked: if temperate, they escape not contempt: say zealous, they are held feuere: if they winke at faults they are thought retchlesse: in breefe, if they borrowe theyr happines from life, which lyes in the estimate of worldly eye, they are onely wretched in being happy in worldly iudgement. DIONISIUS a tyrant let him speake, there is no princely happynes sayth hee, but in death. PHI. What deemest thou of nobilities CE. As of the sinowes of the body, they are the linkes of the state, yet have they statterers to feduce them, ambition to depriue them, defires to corrupt them, in breefe they do dayly but begin to liue, in that they feare to dye PHI. What of Lawyers? CELIO. They are miserable, for they get with care, they thriue by contention, they are all in the quantity not in qualitie, you know the predicaments PHILAMIS, I may not preach further, they are good members of a weake bodye, who if they spend as much M **ftuddie**

studdie in learning God as they do in the liues of the kings, thou would amend some qualities, and leave some quidities. PHILAMIS. What of Merchants. CELIO. They are studious to loofe theyr wealth, and weepe when they have loft it, carefull to get good, but ready to forget God. It is easier for a Camell to passe through a needles eye, then for a ritche man to enter the kingdome of God: if this be true as it is most true, what is theyr life? miserie: what is theyr felicitie? miserie: what is their end? miserie. Is it not strange that these men should be miserable livers, yet hate miserie, all is vanity saith the wiseman, and Solons words are true, Ante obitum nomo falix. PHI. Haue they not charitie? CELIO. Yes charity painted in theyr walles, not in theyr hearts, Quilibet quippe, euery Dog his loafe, though we may be liberall at his funerals. PHI I fee you then make no life but ful of languishing. as there is no night without darkenes: what deeme you of Poets? CELIO. To run on the letter, they are pennilesse, studious to make all men learned, and themselues beggars; and whilst they lament al mens want of science, they are supplanted by all men in substance: they wright good tales, and reane much taunts, and are answered with, oh it is a proper man: but neuer a rag of money. PHILAMIS. And why is that, is it not for theyr corrupt life? CELIO. Seeft thou that pad in the straw, truly PHILAMIS thou fayst well: some are excellent, of good capacitie, of great learning, whose pasterall pleasance, includeth much wit, and merits much reward, but for the reft I would they might shift more and shiftt lesse. Philam. How meane you this shift, me thinks it needs some systing \ CELIO. I would they had more shift in shirts, and lesse shift in subtiltie: in briefe PHILAMIS their liues is miserable, looke on euery mans way; it is eyther wickednes or wretchednes. PHILA. What thinke you of the decine? CELIO. Why this is Hullsron Proteron, the Cart before the horse: this figure was not appoynted by SUSENBROTUS in this place, this is a reverend profession, wherein the infirmities of lyfe are most healed, a happye course in this worldlye wildernesse, where mens thoughts are thornes to wounde theyr conscience, these seeks thevr

theyr benefits in Gods booke, yet have they maimes in lyfe, theyr dayes and yeares are but miferie, for in that they long after a further ioye, theyr comfort is imperfect: leaue we to discend to perticulars PHILAMIS: the end is, there is no content in earth, but this worlde is the onely pageant of inconstancie, neyther hath man any thing whereof he may truly boaft, or wherein onely he dooth excell: if he have guifts of the body, they are blemished by sicknesse, they are determined by death, if of the minde, they are weakened by the wantonnes of the flesh: discend we in to those perticulars which are in our felues, and rippe we vp our originals, ground wee not vppon the benefite of reason the beautie of our soule (whereby we learne to know God, and discerne good from euell) what goods have we that beafts pertake not with vs? We have health, so have Lyons: we are faire, so are Peacocks: we are fwyft, so are Horsses, yea and in all these well nye are we ouercome by vnreasonable creatures. Let vs now fee what is greatest in vs: we have boddyes, so have trees, we have forces and voluntary motions, so have beafts and woormes: we have voyces, but how shriller have Dogges ? how sharper, Eagles? how deeper, Bulles? howe sweeter and delvuer Nightingales, why boaste we then of that wherin we are ouercome? and is not this mifery of lyfe to be by them in these things ouercome? PHILAMIS. But by your patience CELIO heere is confusion growne in this discourse, els are many learned men deceyued: I haue read in EPICTE-TUS, that a lyfe ioyned with vertue is felicitie, fo all lyfe by this meanes cannot be miserable. CELIO. I wyl rid thee of all these doubtes, cleere thee of al these clowdes, confirme thee in all these controuerses: There is good in apparance, and good in deed, felicitie in shadow, and felicitie in substance: the onely intermedium of which is death, which kylleth the corruption of the one, and furthereth vs to the fruition of the other, hee onely good is God, for hee is onely good as the Scripture teastifieth: the good in shewe is this vertuous vniting of life and learning, which taken by it selse is a follace, and compared with GOD, is but a shadowe, M 2 the

the true felicitie is to know God, the fained is that which was Platoes Idea, Aristotles fummum bonum, the Stoikes Virtus: the Epicures, sensual felicitie: the one the invention of man: the other an inspiration from God. As touching a lyfe led in vertue, if it bee taken morrally according to the meaning of the Ethnicks, it may be termed felicitie, who had not light in the darkenesse: that doore, that vine, we have to illuminate: let vs in, and refresh vs in our worldly trauell: CICERO deemed CATOES stoicall lyse Vertue, his end happie: fo did SENECA, fo CÆSAR his enimie, yet knew we it was myserie: his life irreligious, his end desperate. SENECA himselfe talking grauely in his life time, wrighting constantlye of death, and touched somewhat with the thought of immortalitie, made a ficknesse of a figh, and in his end shewed some ouer stoicall resolution, but we that have attayned the cleere day, and are in the funny lyght of the Gospell, what shall we terme this vertuous life? naught els (my PHILAMIS) but a combate of the flesh with the spirite, our time of temptation. where we warre to have victorye, and by fayth attaine the crowne of immortalitie. This is the path, & our flesh the hinderance: Death the hauen where wearied wee rest vs. and being dissolued, attaine the direct sulnesse of our ioye: Oh ioye without compare, oh little daunger, oh great crowne. or waye to true lyfe. Now feeft thou PHILAMIS what thou foughtest, these doubtes are decided, and the conclusion that followeth of all thys controuersie, is that lyfe is miserable euery wayes, but most miserable to them that lyue ill, whose hope is dead, whose faith is falsified, who have forsaken the true Sheapheard, to followe Sathan, betrayed theyr foule. to ferue theyr bodyes, who are become the bondeslaues of finne, and the feruauntes of vnrighteousnesse, who serue Mammon, and refuse God, whose portion after death is the bottomlesse pitte, where in steede of laughing they shall lament, insteed of solacing they shall sigh, and whilst the righteous shall clap theyr hands for ioy in heauen, they shall foulde theyr armes for forrowe in hell: oh theyr horror. oh

oh theyr miserie, oh that men can be so peruerse, and God so propitious, who calleth all, and will fuccour finners, who wil ease the heavy laden, comfort the comfortlesse, give Manna euen to the murmurers: oh whither am I carryed with thefe contemplations? into what Oceans of delight? wherein I behold as it were in a mirrour the indignitie of man, & the mercies of God: the miseries of this life, and the fruits of death: of which when I begin to to thinke (my PHILAMIS) I beholde these writhen lims, as saylers doe theyr brused barke at the entrance of the hauen, rejoycing that I have past my perils to enioy my paradife. Oh happy death of those (saith CICERO) who being borne mortall, haue so well liued as to eniov eter-This is the last medicine of all euils (saith SOPHOCLES) & the way that leaded vs to al beatitude (as witneffeth LEO-NIDAS.) This bringeth vs through the stony way to the pleafant path: this healeth vs in all infirmities: to this were wee borne, being by nature fent abroad to learne experience, lyke yong fonnes, to the ende we may with judgement entertayne happy death as our best heritage. PHIL. Why pauseth CELIO \$ or what holdeth thee in suspence? CE. Oh PHILAMIS, I contemplate the true life: and as trauellers by the beauty of the coast coniecture the benefits of the country: so in describing the commodities of death, and weighing the fruit thereof, I gather the happines of heauen, to which the spirit would flye, were it not hindered by fleshly infirmities. PHI. Leaue these contemplations (good CELIO) and profecute your discourse: It were pittie your studies should preuent mine instructions: I pray you let vs know why fom men, fince death is fo sweet, account it so sower, and why other men take that for pleafure, which some esteeme to be their vtter perdition. CE. Truly PHILAMIS, thou hast propounded a quaint question, which auayleth much to knowledge of death, and causeth the better fort to reioyce thereat, the worfer to prepare them in worthines to receive it. That fort of men which feare death, are they that live in darknesse, whose lives are worldly, who consider not the iudgementes of God, but are like Oxe and Mule in whom there is no vnderstanding: these are not touched with M 3 the

the knowledge of God, but are very hypocrites in his church: these proceed from euil to worse, and their practises are often frustrate: these seize vpon the widows gleanings, and perseuer in their wickednes: these are happy in seruing the deuill, and hardened against the seruice of GOD: these are they that thinke their finnes are vnseene, and who perseuering in their wickednes shall perish: these are they against whome MICAH crieth out, whose iust condemnatio is death: these shall figh in the day of iudgement, whose blindnes is more that Cimarian, who shall have portion with Sodom: these are they whose company is to be eschewed, who make teares dwell on the widowes cheeks, and deuoure the fatherlesse & desolate: these are they who in stead of prayers, make purchases, whose indentures are their deuotions, whose priuy seales bee theyr prayer bookes: these are they that spende in wast what poore men want, and bestow that on hounds they should give to the hungry, and imploy that on brauery, they should vouchsafe the begger: these are they (as BERNARD faith) that are made riche by poore mens farms, whose fin shall be reuenged in hell fire: these seare death, because they hope no better life, and flie the graue, in that they are fallen from grace: And this fort of finners have many fwarmes of attendants: fome more vehement, some more desperate, all damnable: as are they who incounter violent death, after their wicked liues: and fuch as being adjudged for offence, make the separation of soule and body a desperate laughing game. These are they of whome EZECHIEL speaketh, the soule that sinneth shall die. Examples of these sorts of men are infinite, among which SAUL may first exemplifie, who being rent from his kingdome, reft himselfe of lyfe. IUDAS who having betrayed his Sauiour, hung him selfe in despayre. BRUTUS who having murthered CASAR, slew himselfe miserably with his owne sword. CARUNDIUS TIRI-US, who having made a Bedlam lawe, endured a bloudie end.

Oh too many, too maruellous are the examples of suche men, who in theyr desperatenes have made death damnable, and in theyr dissolutenes searefull. What are they that take pleasure in death? oh blessed men, oh happy pleasure. Such

as shine lyke the Sunne in theyr sinceritie, such as acknowledge their deliuerance from God, fuch as are faythfull in afflictions, and humble them in persecutions: such as are godly in patience, and patient in godlinesse: such as are obedient in dutie, and stedfast in doctrine: such as have faith with the leaper, confidence with the blind-men, zeale with the woman of Canaan, acknowledge them finfull with the ficke of the palfie, prouing rather CORNELIUS, a fouldiour to beleeve, than SIMON MAGUS an inchaunter to lye: fuch as looke for the promises of God, and thirst after righteousnesse: such whom the zeale of the Lordes house swalloweth vp: such as suffer for perfecution fake: fuch whose faith is not wavering, and whose vowes are in heaven, though the body be on the earth: fuch as are faithful and not fearful, that trust in God, and mistrust not his promises: such as are persecuted with PAUL, and beleue with PAUL: fuch as defire to indure for the truth, not to be indurate against the truth: the number is too many to tell them, yet wold my numbring might breed more, so that with MOSES I might pray, O blot me out of the book of life fo they may liue, so they may increase, so they may florish: & these also haue followers, who thoe they deferue not to fit on the throne with the elders, may wait upon the lamb as their shepheard: for my fathers house hath many dwelling places. But let vs now confider of death, for he craues constructio: ther is a difference to die with Socrates in innocence, and OUID in exile: there is a death to dy for euer, there is a death to liue for euer; the one pertaineth to the nocent, the other to the innocent; the one to the impugner, the other to the penitent; the one to the merciles, the other to the merciful; the one to the blasphemer, the other to the righteous: & among the righteous fort, some may fal to arise; for the righteous sinneth seuen times a day: fome fal to perish, the examples are manifest, & let the learned dilate them. Among the wicked, fome from SAUL becommeth PAUL; another from an Apostle, doth grow to be an Apostata: for fuch as may and will not be, let their finnes light on their heads; for the righteous, bleffed be the Lord, that hath chofen them into his fould; for fuch as fall and may rife, I wyll **fpeake**

speake somewhat PHILAMIS, for it is my custome: but I would to God that were all our amendments. Hast thou faine, and wilt thou amend thy fault? then leave (O mortal man) to perfeuer in thy follyes. For S. AUGUSTINE faith: As the love of God is the well of vertue: so is the loue of the world the wel of vices. Come vnto me (faith Christ) all such as are laden, & I will ease you. BERNARD saith, the perfect servaunt of Christ loueth nothing but him. If then vaine man, thou hast doted on thy riches, reconcile thy felfe, take thy crosse & follow Christ. He that fetteth his hand to the plough, and looketh backe: he that would follow him, and will straight bury his father, he is vnworthy of the haruest, vnmeet of such a maister. Hath the Deuill tempted thee? lay hold on Christ. Heare HIEROME: The power of the Deuill is of no force beeing refifted by a ftrong faith: And AUGUSTINE, who faith: That the Deuill can deceive no man, except he confidently put his trust in him. Hast thou sinned through contention with thy brother, amend thy selfe: Learne of PAULE to the Galathians the sixth chap. Let euery one (faith he) among you beare the burthen of another. Heare TULLY: There is nothing (faith he) but may bee fuffered by him that perfectly loueth his neighbour. I have read in the Ecclefiasticall historie, that ANTIPATER IDUMEUS. which was Father of HEROD the great, in divers battavls receiued diuers wounds, bearing fuch persect loue to the Emperour his maister, that he indured them patiently: notwithstanding afterwards being falfely accused before the Emperour, and brought vnto him, not relying on his accusers complaints, but guided by his owne innocencie, hee fpake in this fort to his Maiestie.

Mightie Soueraigne, I will vse no great wordes for my excuse, but these greene wounds, which I have suffered for your love, and adventured in your service, which are evidences of my devotion towardes you, and not of any doublenes: let them speake for me, and expresse my love, condemn my accusers, commend my constancie.

The Emperour beeing of iudgement, receyued him into grace, and in stead of punishing him, plagued his accusers: a lesson

lesson to reconcile friendes, and having reconciled them, to arme them to die well. For true friendship cannot be but amongst good men (as TULLY witnesseth) neyther can a good man that truly trusteth in the euer liuing God, euer fayle of a good end. But leave we offences towards man, and cast we our eyes vp to heauen: there fitteth a Sauiour, who hath fuffered for all our fins, hath beene buffeted for our benefit, hath borne the burthen to lighten vs, hath beene crucified for our comfort, hath had wounds, to heale our weakenes, hath suffered shame to subdue our sinne, hath swet bloud, to graunt vs fweet bleffings, hath beene plagued for our peace, hath groned to end our griefe: his mild hands hath been wounded for our immodest misbehauiors: he hath suffered for vs that did fin, in his body which had no fin: who endured that which we deferued: and compare we our rashnes in offending him, with his righteousnes in pardoning vs: Hast thou offended him? (as thou canst not but sin in this sless) list vp thy heart, and be greeuously forry, then see how hee calleth from the heauens: I am come to destroy saith he, be thou therefore stedfast. I wil locke the penitent man in my bosome: I will loue thee, if thou but leane towards me. Poure my repentance in thy lappe my brother, and I will faue thee, I have compassion on thee, and will gather thee though a straying lambe, & cal thee home tho a lost sheepe, and kisse thee though a retchles son, and pray for thee in that I am thine advocate. Oh vnfpeakable mercy, who would not cleave to this anchor to leave the worlde? Who would not be reconciled to this God for a litle calamitie? who would not be hartily pentitent for fuch a patron? PHI. Oh deuine spirit in a deafe man, good CELIO proceede, for thou comfortest my soule. CE. Trouble me not to conclude PHILAMIS. but heare thou, can the pilat in the storm refuse a good harbor? can the condemned in his danger contemn his pardon? vnlesse eyther the one be desperat, or ye other deuilish: it is impossible, it is inconvenient, among men it is incredible: how then shuld we refuse Christ, when he calleth vs. who through the narrow feas of death, calleth vs to the hauen of heauen? who would not imbrace these waves thogh they embowell them? & kisse thefe

these flouds though they overflowe him, and blesse this death for this worldly benefit. PHIL. I but CELIO, this wealth is a great foe of death, this is a deepe thorne (as GREGORY faith) that sticketh in all harts, to leave rich possessions, kind frends. to dwell in the grave, is not this a griefe? CE. What griefe PHILAMIS, what griefe can it be? BARNARD faith, your riches be vayne, for they promife Lordshippe, and cause thraldome: they assume securitie, but make payment of seare. And PAUL writeth to TIMOTHY, they that will be rich, fall into greate temptations, and fnares of the Deuil, and into divers vnlawfull defires, vnprofitable, and noylome, which bring men to death and perdition: are not these even reasons enough vnto reasonable men to forsake wealth? What is a rich man but the flower of the graffe? A poore man in his good heart, is better than a gay man with his golde ring: God filleth the hungry, and fendeth the rich empty away. The poore widdow in Luke was commended aboue the great rich men: for deuotion is as great in a poore widdowes myte, as in a rich mans Miriade.

Say thou hast riches, will they not wast? and are they not subject to rust? betrayed by fire? But gather not riches (my fonne) the wealth that will perish, but that which wil endure: all pompe is vaine, all pleafure but a shadowe, seest thou not them die daily before thyne eyes? and wilt thou live to them? They are the foes of men (PHILAMIS) they bring traytors to thy bed, worke murthers twixt father and sonne, twixt mother and daughter: Oh vanitie of vanities, which men call riches. Art thou rich? know that the things which are at fulnes must have a fall: wilt thou say vnto thy selfe, come let me reioice in my possessions, my barns are ful, my bagges stuffed? harke the fentence founding in thine eare. Thou foole thy foul shal be taken from thee. CRATES the Theban, a man of great fortunes, and a grave Philosopher, threw great substance into the Sea, and fayd thus: Goe you from me ye fruits of couetousnesse, for feare in detayning you I drowne with you. Saint GREGORIE alleadgeth the example of an other Philofopher, who bearing a great wedge of golde with him in hys tra-

trauaile, and confidering in his minde that he could not posselfe riches and vertue together, he wilfully threw his wealth from him, and fayd thus; O vaine riches leave me, the Gods graunt me that I may euer loofe you.

Thus did Ethnickes feeking but theyr chiefest good, and shall not we leave worldly trash, to live with our good God? Who had not rather be a bleffed NATHAN, than a curfed NA-BAL 5 though the wicked live and growe in wealth, it is his forbearance: for what hope hath the Hypocrite (faith TOBY) if when he hath heaped up his riches, GOD take away hys Soule? CHRYSOSTOME fayth, God giueth benefites both to the worthie and vnworthy: thou mayest then be rich in vnworthinesse, and tryumph in thyne owne wretchednes. Draw neare my Sonnes (fayth ATHANATOS) I wil make your condition kingly, though you bee caytiues: I gouerne both the royal Crowne, and the humble Cradle. Come vnto me (fayth ATHANATOS) I wil with drawing one figh, end al thy forrows: with one grone end al griese, make your soules fit, I wil sette you forward.

PHILA. Here stay good CELIO, thou hast long time discourfed heere of the benefits of life everlasting, but givest no assurance of the same. Saith not the Philosopher, Post mortem nulla voluptas? how can then this life be eternal wherin there is no pleasure. If it be true that APOLLONIUS TIANEUS aledgeth, and the Pythagorists perswade, that the soules have paffage from one body to another, me thinks this feparation should be rather cause of molest, than myrth to the spirit. Ho-MER besides a great Poet sayth, that death is ful of horrour: fatisfie me heerein (good CELIO) that every way thou mayest lay sufficient.

CELIO. If it bee true (PHILAMIS) as TULLY testifieth, that there is no nation so barbarous, that standeth not in some religious awe of God, whose seate is the heaven, whose sootestoole is the earth: If it be vindoubted in thee, that Christ his Sonne is the propitiation for our finnes, as each true Chri-Aian must confesse, thou needs not doubt, the scripture shal satisfy thee: hark what IOHN the Apostle saith of our sauior, nay N 2

what he himselse speaketh of himselse, Iesus said to THOMAS I am the way, the truth, and the life: no man commeth vnto the father but by mee? wilt thou have life everlasting? keepe the commandements. Christ hath swalowed vp death, that we might be heires of euerlasting life. Christ is the bread of lyfe: the life eternal is to know God, and Christ whom he hath sent his fon. Beleeuest thou Gods booke? why art thou then befotted? why bringst thou in this blind instance of the Epicure? Doth not SENECA the grave Philosopher condemne him, prouing by affured reasons that there is no felicitie but in death? If there be no pleasure after the soule is departed, what becommeth of the righteous? deemest thou who hath runne hys race, hath not his garland? and that hee who hath finished hys course, hath not his quiet? For APOLLONIUS TIANEUS since the Fathers condemn him, commend him not: for as one swallow maketh not a fommer, so a fewe instances subuert not an vniuerfal certaintie. EUSEBIUS (with other learned) examining the cause of seare, especially in death, reasoneth thus: If there be any euill in death, it is the seare of the same that increaseth it, and if there be no euill, the seare it selfe is a great euil: fond then is he that feareth death, for that he augmenteth his euill, or rather causeth it him selfe. Base is the spirit of every man, faith SABELLICUS, which feareth deth: for fearing it in his own respect, in that he is in soule immortall, he ought not to fear, if he lose his body: for what folly is it to be afraid of that which is at enmitie with vs? If defire of gaine hath made death but a trifle, among the men of no heauenly capacitie: If it hath incouraged fome to stop a swallowing gulfe with ye Romane, to die for their maister, as the slave of ANTHONY, what should death be to vs, which expect not a momentary, but an immortal glory? nor raifed among men, but registred in immortality? The fweetnes of death was manifest in the persecutions of the Primitiue Church, where infantes with great constancie endured much crueltie: fweete is the payne in expectation of the pleasure. Beleeue mee PHILAMIS, there is nothing fo accordant to nature as death, and nothing more enemie to the foule, than mortall life, which is a Sea fo tempeftuous, that

that none but a constant mind (assisted by divine grace) can auoyd the shipwrack, marke the hard penance of this life assigned to our grandfire ADAM: Bicause (saith the Lord) thou hast obeyed the voyce of thy wise, and hast eaten of the tree whereof I commaunded thee, faying. Thou shalt not eat of it, curfed is the earth for thy fake, in forrowe shalt thou eate of it, all the dayes of thy life: Thornes also and thistles shall it bring foorth vnto thee, and thou shalt eate the herbe of the field. Iu the sweate of thy face shalt thou eate bread till you returne to the earth, &c. Hearke how IOB curffeth that lyfe which thou commendest. Let the day perrish wherein I was borne, and the night when it was fayd, there is a man childe conceived: heere have we no continuing citty faith PAUL to the Hebrewes, I am wearied with speaking PHILAMIS, and the funne inclineth to the West. Thus time passeth like a shadowe, and life as BARNARD fayth, confumeth away like a bubble: scorne therefore to be in prison, when thou maist haue libertie: to be a bondman, when thou maist be free: to be captive in the flesh, when thou maist live in the spirit; cast of thy ould wayes, and thy wonted vanities, forfake vnprofitable studdies, and fearch out the Scriptures, there is the living fountaine, the other are muddy puddles: there the truth, the other mens traditions: there the strong anchor, ye other but a weake grapple, oh looke on Gods booke, & leuel at Gods bleffings, his words are perfection, the others the fruites of earthly opinion: cast of vaine loues, and put on the loue of vertue: learne of OCTAUIUS to be continent, trust nothing that sauoreth not to righteousnes: beleeue not euery fable, sor follie hath many fine shadowes: beware flatterers, they are the fnares of the innocent: be warie like ESOPS Mowfe, for there be many cats stirring, who will clawe thee where it doth not itch, and catch thee in their gripe, if thou have no good regard: in breefe, liue thou well, and thou art wealthie. SENECA rather liked learned SENTIOS flaue DIPAOSTES, then his obliuious master the Senator: choose thy friends not by their coate but by knowledge, and among all things loose no time, it is thy best treasure: in thy writings ascribe all good things to God, N 3 and

and not to thy wit, in thy reading meditate often, it is SENI-CAES lesson, Nulla dies sine linea, if thou be passionate, repent thee of thy sinne: if mery, keep the meane, the humble cot hath quiet, when lofty towers have greatest assaults: sinally dispise all earthly things in comparison of heavenly ioyes, where is ioy without ceasing, where the saintes sing Osama seated a-about the throane, and the Angels minister to his devine maiestie, who give thee grace to follow my counsaile, and grant me constancie in mine end, I am wearie PHILAMIS, and these old bones and crused carkas would have rest: sarewell, God blesse thee, and as thou likest this dayes labour, come visit me often. Phi. Fatherly are thy woords CELIO, and thy counsailes conformable, which I will lock up in this brest, and thinke on to mine benefit, beseeching God to send many such shepheards, to counsaile such as I, who are youthful sinners.

Philamis to Anthenor, to comfort him in his exile.

CInce there is no remedy (as EURIPIDES fayth) more appropriate to men in perplexitie, then the exhortation of good & faithfull friends, I have taken upon me the libertie if not to please, yet to perswade thee ANTHENOR, who having knowne worldly affaires, maist more easily disgest afflictions. Thou art greeued in that thou art banished thy country, dispised of thy prince, exiled from the court, beguiled of thy contents, as if to a wiseman all countries are not one? and ANACHARSIS should not as well florish in Athens, as he was favoured in Sirria? Why my ANTHENOR, all exile is but opinion, and good husbandmen thriue as well in America as in Afa: knowst thou not that Liuerwoort is bitter, and yet healthful? where Basill is sweet and insectious the wandring trauels of VLISSES made him wife, where had he still liued in Greece, he had got leffe glory: what so is offenciue in apparance, is not faulty in proofe, neyther is miferie any thing but thine owne opinion, affure thy felfe that that only is thy country wherein thou livest content, and that to live in Austria disgraced, is no lesse then to be an exile in Hungaria, what wilt thou make change

change common to thy felfe, where it is incident to many? whole cities have changed theyr feate, and many hundreths dayly fuffer that which hath chanced to thee, the onely difference, they wander like banished men in a coloney, thou without company, they not knowing how to quel forrow, but thou how to conquer it. The Lapidaries choose theyr stones by sustance and touch, Stelon vnlesse it encounter the Toade is of no proofe, & without adversitie what knowledge of patience. The Pilate knoweth the goodnes of his ship in a wrought fea, not in a weake wind: and fuch as will not beare fortunes touch, are vnworthy Vertues temper: coulors that are not in grain, are foonest disgraced, and such as have not tasted changes, cannot boaft of constancy: every country (saith DEMO-CRITUS) is free and open to a wife man: and the world is but euery valiant mans walke: what is exile but that which may be every mans fortune? if banishment were so bitter, why did SCIPIO make it voluntary? fay thou wantest in exile, so did SCIPIO maintenants, REGULUS mercinaries, and MENENIO funerall, I tel thee ANTHENOR calamity is the occasion of vertue, and no griefe is long that is great, ANATHAGORAS neither greeued to dye a forrainer, neither fainted to perish in pouerty fince he knew the earth ritch enough to give him grave, the world fmall enough to be his country. But examine we the causes which may move discontents: thou wilt say thy princes difgrace is the greatest grief, weep not at this crosse my An-THENOR, for thy teares wil conuict thee, for if thou fuffer with out defart, how vain art thou to forrow at thy vertue? if worthily, affure thy felf the absence healeth the halfe of the would: feeke not thou fweet freend to imitate the ignorant physition of whom CICERO speketh, who in other malidies professe thefelues to have art, & in their owne infirmities prove thefelues asses, thou art driven fro the court, happy art thou if thou hast driven the customs therof from thee, assure thy selfe thou hast attained fufficient satisfaction, in that thou hast auoyded that infection: beleeue mee a wife man ought not to loofe himfelfe in vayne laments, especially hee whome Phylosophy hath long tyme lyued withall. What is the balme of AEGYPT better

better then that of Iudea? or that of Iudea, sweeter then that of *Inde?* the properties are one, the fweetnes one: if that trees are one, though carryed into many places, how vaine are men to be changed: that only Celum mutant non animum? oh AN-THENOR thou hast gotten much by this griefe, thou hast escaped vanitie, and vertue clothed in pouertie, beginneth now to haile thee, now maist thou tread fortune vnder soote, in that the hath doone hir worst, and triumph like a conqueror, since thou contemnest hir wilinesse: euen as the losse of leaves is small in that the next spring renueth them, so the want of delights are of no waight, fince a reconciled mind doth foone restore them. Beware least DEMOCRITUS laugh at thee, and HE-RACLITUS weep for thee: the one to fee the passionate, who hast tryed the worlds inconstancie: the other to thinke thy bravne should be so addle, and thou so aged. But why trauaile I to teach that which the meanest minde doth imagine: truly An-THENOR fince each storme will have a calme, fince in Tigris the Minow hath as great libertie as ye Mullet, fince the Loate thriueth as well in Tibris as Tanais, and the poorest constant minde in the straungest country: dry thou vp thy teares, and shake of these trifles, let the equitie of thy cause confirme thy quiet, thy fruitfull constancie exceede fortunes contempt, so shalt thou prooue thy selfe well staied and better studied. Vale. Epilogus.

LAdies and Gentlemen, I have posted Philamis from Passan, to apply his studies in the mountaines of Stiria: if his courting hath wrought you any content, I doubte not but his contemplations shall yield good conceit, he hath layd a line for loftie building, and hath vowed himselfe to great studdie and labour, it onely lyes in your fauourable good likings, to make him a forward workman, or to give over in the foundation: the reward he seekes is your acceptance, the fruite you may reape may perhaps proove science: since therefore all that he requireth is but a good word for a great worke, vouchsafe him that which lieth in you to bestow, & in him to deserve, & till that time, farewell.

FINIS.

THE

Life and Death of

william Long beard, the

most famous and witty English
Traitor, borne in the Citty
of London.

Accompanied with manye other most pleasant and prettie histories, By T.

L. of Lincolns Inne, Gent.

Et nugæ seria ducunt.



Printed at London by Rychard Yardley and Peter Short, dwelling on Breadstreat hill, at the Signe of the Starre.

1593.

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To the Right vvorshipfull fir Wil-

liam Web Knight, Tho. Lodge wisheth increase of Worship in this life, and eternall blsssing in the life to come.

He general care which you haue had in the fatherlie gouernement of the Cittie, and the worthy forwardnesse in establishing al vertuous councels for common good, haue made me prefumptuous beyond my custome, in the behalfe of my contreymen to prefent your Worship with this fhort model of histories, wherein you maye both find matter worthy the reading and circumstances of deepe consideration. you patron of these rare things, who are the very pattern and true Mecenas of vertue, feeking by your wisdome to establish the estate of poore Cittizens fonnes decaied, and renew that by your care, which they have lofte through vnaduisednesse. Accept I befeech you my poore talent or my widdowes mite, with as great deuotion as the hart can imagine or opinion conceit, and command me who during life am your worships most bounden.

Tho. Lodge.



To the Gentlemen Readers.

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He world is growne to that excellencie now a daies Gentilmen, that no conceits are held worthy comendations, but fuch as haue coppy of new coined words, and matter beyond all maruaile. For which

cause what shall I expect? who have neither the stile to indight fo high, neyther the abilitye to please curious eares, Truly my expectation shall be answereable to my skill: fo that I will expect no more then I deferue: and defire no more than the curious wil afford. Taylors and Writers nowadaies are in like estimate, if they want new fashions they are not fansied: & if the stile be not of the new stamp, tut the Author is a foole. In olde time menne studied to illustrate matter with words, now we strive for words beside matter. Since therefore the time is fuch, and iudgements are fo fingular, fince the manners are altred with men, and men are in thraldome to their fashionate manners, I will with the Diar prepare my felfe to washe out the spots affoone as they are spied, and borrow some cunning of the drawer, to coulour an imperfection fo well as I can, till fuch time I haue cunning to cut my garment out of the whole cloath. And fo refolued to thanke those that accept, and to shake off each reproofe of the enuious, as lightly as it is lent me, I take my leaue.

> Yours in all friendship, T. L.



THE LIFE AND

death of William Long beard.

Howe Willyam Long beard betraied his elder brother vnto his death, of his falling in acquaintance with the Abbot of Cadonence in Normandy, and how cunningly and coulourably they got authority from the Kinge to accomplish their ambitious pretences.



Hilft all the world was in vprore, and fchifmes raigned in the Church, when God by prodigious fignes, threatened peftilent plagues: at fuche time as two funnes appéered in our Horizon in England, and three Moones were difconered in the West in Italie, WILLIAM with the longe beard was

borne in the famous Cittie of London, of greater minde then of high parentage, a graft of mightie hope at the first, though (as it afterwards proued) his parents spent too much hope on so little vertue. This frée Cittizen borne, tenderlie softered in his infancie, was afterwards trained vp in good letters, wherin he profited so suddenlie, that most men wondered at his capacitie, and the wisest were assaid of the conclusion: And for that the age wherein hee was bread (being the third yeare of Henrie the Second) was full of troubles, this yoong mans rare guists were raked vp in the embers, little regarded because not yet ripened: but at last as years increased the minde ordained for mightie thinges began to mount, the rather because ambition sealed his eies, which made him with the Doue soare so hie, till his own cunning

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and labour made him be overturned: for when he perceived his fathers foote alreadie prepared for the graue, his mother feazed by age, and more befotted with affection, himfelfe at mans estate & without maintenance, he thus began the first fruites of his impletie, the fequell whereof exceedeth all conceit, and testifieth his deuilish and damnable nature. He had a brother elder than himselfe in yeares, but yoonger in policie, who (hauing by his owne frugalitie gotten great wealth) was called to be a Burgesse of the cittie: a man beloued of all men for his vpright dealing, and lamented of al men for his vntimelie death. For William little regarding the benefites he had received of him in his youth, the brotherlie kindnesse, the bountifull curtesses, sought all means possible to betray him, who had trained him vp, to suck his hart bloud, who had fought his harts rest, and to that intent féeing the opportunitie fitted him, in the raigne of Richard the first, that noble Prince of famous memorie, he suborned certeine lewd and finister confederates of his to accuse him of Treason: for which cause poore innocent man being suddenlie apprehended, his goods were confiscate, his body imprisoned, his wife and children left succourlesse, whilst wicked WILLIAM being both complotter, informer, and witnes, wrought fo cunningly with the kings councell that the goods were his, which his brother with his long labour had gotten, and the poore innocent man brought out before the Iudges with weeping eies, beheld his yoonger brother both reuelling in his ritches, and reioicing at his ruine. Many were his obtestations before God, and protestations to the Iudges, manie his exhortations to his brother, and detestations of his periurie. But WILLIAM whose hart was the very harbour of all impietie, ceased not in his owne person to solicite, and by his companions to incense the Iudges in such fort, that his brother was at last by them condemned and adiudged to death, as some Writers suppose for coining. And being led forth to his execution like an harmelesse innocent, the people mustering about the place, the curssed brother the occasion and compactor of his confusion accompanie him, with

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with these or such like words he finished his life. Thou God that knowest the cause of my vntimelie death, canst in iustice punish my vniust accusers, meane while take mercie on my poore soule, who am forsaken of my private friends, be thou a safeguard vnto me, whoe am left without succors, and helpe the desolate widdow with hir distressed children This said, after some private conserence by permission, betweene his brother and him, he suffered torment.

But WILLIAM having gotten wealth began to take vpon him state, and vnderstanding his father and mother through hartie griese were in their extreame age committed to the graue, he seazed on their goods, carrieng such a countenance in London that all men wondered at him: In wit he was pregnant; in publike affaires pollitike; in reuenges constant, in speeches affable, in countenance graue, in apparell gorgeous, yea so cunning was he to infinuate himselse among the Commons, that as the report went, he had more Prentises clubs at his command, then the best Courtier had servants to attend him.

And as the custome is whilest thus he behaued himselfe, it fortuned that hee fell in companie and conference with the Abbot of Cadonence in Normandie, a man as high minded as himselfe, and more subtill than SINON, by whose aduise and directions he grew so crastilie conceited, that vnder a holie pretext he wrought more mischiese, than either the Councell of England could for a long time remedie, or by industrie reverse, and thus it fortuned. After that the noble and warlike RICHARD the firste of that name, had to his immortall glorie recouered his rights in France, establifhed peace with the French king, and by the perswasions of his mother Dame ELIANOR, reconciled his brother IOHN, who had before that time beene at deadlie feud with him. It plefed his Maiestie, partlie for his owne recreation sake, partlie to remedie the discontents of his subjects, to goe on Progresse in the eight yeare of his reigne, and in the yeare of our Lord 1197. at which time the Abbot of Cadonence and WILLIAM watching an occasion and oportunitie, so cunning-

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lie wrought the matter, that they had audience at his Maiesties hands, and attained vnder the broad seale the whole summe of their requests. The Abbot couloured his stratagem vnder the coppie of conscience: assuring the king that the corruption of his officers were the chiefest groundes of publike contention, praieng him in the bounty of an heroick and princelie potentate, to take some order for the correction of them, least at the last it should turne to his owne confusion.

His maiestie that had euer regard of the poore, with gratious good words thanked him for his good will, giuing him warrant and authoritie to redresse those inconveniences, and promising him great promotions, if he tooke any profite by his pollicie. WILLIAM now that hath the second subtiltie to enact, suted his lookes in all sobrietie, and stroaking his long beard which he curiouslie softered even from the beginning, tolde the king of the insolence and outrage of rich men who spared their owne and pilled the poore, robbed IRUS and clawed MIDAS: beséching in the commons behalfe, a remedie for this inconvenience: wherevnto the king easilie condiscended, so that he likewise was authorized to redresse such enormities, and both he and his fellowe Abbot, were with manie princelie favours dismissed.

Mounted thus vpon the whéele of Fortune, which euerie waie sheweeth hir selse as sickle as she is sauourable, as sul of gall as she hath honie, they both of them depart for London, carrieng so high countenances as euerie one were amazed at their manners. My lord Abbot first suted in his Pontificalibus called forth diuers officers, purposing to examine their accounts, taunting them with vntowarde languages, and accompanieng threates with imprisonment. But as the Giants that threatened the heauens were ouerthrowne in their most hautinesse, and as Phaeton vsurping his sathers seat was consounded for his ambitious pride by vntimelie death, so the Abbot of Cadonence, when he thoght to cauell at all accompts, was called to accompt himselse, before the Tribunall instice seat of God, and died in midest

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of his iollitie. But WILLIAM who towred with the Phanix to burne in the funne, and aduentured to crosse the troblesome feas of this world to perish with ouermuch wrastling in the fame, now began his pageant exhorting and stirringe the commons to loue and imbrace libertie, to fight and labour for freedome, brieflie to detest and blame the excesse and outrage of ritch men, whoe as he tolde them reaped the fweet whilft they poore foules fweat for it. Heerevnto wrested he manie stories of antiquitie: First the Laconian state, next the popular gouernement of Athens, wherein peace neuer flourished better said he, than when the Commons had fréedome of speech. With these and such like honie speech, he so animated the multitude, that like a fecond HERCULES hedrew them by the eares thorow the honie of his eloquence. And to his words he annexed action, vndertaking manie poore mens causes, who were ouerborne by the rich, handeling his matters with fuch pollicie, as that he was held for a fecond God among the poore, and for a long time esteemed for a good subject by the Prince. Yet notwithstanding this, the mightie maligned him greatlie, for that he had informed the king that by their meanes his Maiestie lost manie forseits and escheats which were due vnto him: and for that his detefted fubtleties may be more apparant, where through he cloked his fuccéeding treacheries, I haue thought good to fette downe fome one of them, which may give a tafte to those tragike miseries which shall ensue.

How William with the long beard handled the cause of Peter Nowlay a Cobler, who was injuried by Robert Befant, sometime Bailife of London.

Vring the time that WILLIAM long beard flourished after this manner in all pompe and pleasure, attended dailie and hourelie by hole troops of Citizens, it fortuned that one PETER NowLAY a cobler, a man of little capacitie liued in London, whoe hauing gotten vppe A 3

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by his owne handie labour and endeuour, the summe of fortie marks, and not knowing the meanes how to employ the same to his best commoditie, solicited one ROBERT BESAUNT, sometimes Baylise of London, to take the same money into his hands and to employ it to some good vse, to the ende that after his decease, his poore infants which were twoe in number might have some succour and maintenance.

This money ROBERT BESAUNT accepted, having the vse thereof for the space of ten yeares, accustoming poore Peter as these great men are wont to doo, to a Sundaies dinner, and sweet words (which in these our daies is the verie posson of this world, & in that time was no small pestilence) At last, pleased God to call the Cobler to his mercie, where through his poore wise lived distressed, his children complaine theyr miserie, and all his neighbors considering the honestie of the man in his life, were compassionate, and pittied his Orphans after his death. The poore mother seeing hir necessities increase, and hir abilitie quite overthrowne, separated apart from all companie, began to weepe verie tenderlie, recommending hir poore babes to his mercy, who had no doubt lent them hir to a better end than famishment.

Ahlas (faid she) my God, if the least Sparrow is not vncared for by thee, what letteth me to trust my childrens helth vnto thée, who having bestowed breath vpon them, mayest likewise in sauour bestow bread vpon them. Thou seest Lord their friend is taken from them, and the mothers neaftlings without thy helpe must become staruelings: Woe is me; would God I had forgon my life, or forgotten loue: or would my handes were as plentifull, as my heart is pittifull. Ah Pellican, I must imitate thée, and pierce mine owne breast to the end I may foster my babes, otherwise the helpe is vaine which hope yeeldeth, fince charitie is cold which should feede hope. Woe is me, where should I begin to mourne. that have no end of mone. Shall I lament my marriage: no, the heavens ordained it: shall I complaine of Fortune? no: for then I suppose an enimie where there is none: shall I blame my fruitfulnes? how vaine were that? fince it is

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a felicitie to enioy babes. What then shall I doo? truelie put my whole trust and considence in Gods mercie, whoe being Lord of all plentie can best of all relieue necessities. Scarsly had she ended these words, when as hir yoong ones, the one imbracing hir necke cried for meate, the other kissing hir hands moorninglie bewraied his wants: whilst she like MIRRHA hauing tears to bewail them, no tresure to relieue them, fung this wosull Lullabie vnto them, whilst the musicke of hir voice ensorced them to listen hir.

Lullabie,
Ah little Laddes
Giue ceaselesse forow end with lullabie,
Suck vp my teares
That streame from out the fountaines of mine eie,
Feed, feed on me
whom no good hope or Fortune glads,
Oh set me free
From those incessant and pursuing feares
which waken vp my woes and kil my pleasure.

Lullabie,
Weepe, weepe no more
But let me weepe, and weeping weepe life hence,
That whilf you want,
I may not fee false Fortunes proud pretence.
When I am dead
My God perhaps will fend you store.
Oh smile in need,
Poore hungry babes let smiles be nothing scant
I teares, yow smiles; both have no better treasure,
To bring these woes exceeding meane or measure
To Lullabie.

Noe sooner had she finished hir song but ROBERT BESAUNT entered the house, who though altogither given ouer to couetousnesse, yet beholding the wosull estate of the poore wise

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and children, he comforted them the best he might, sending for fome little fustenance to yeeld hir and hir little ones fom fuccour, and after some conference about hir husbands state. & his maner of death, he defired colourablie to fee hir writings, to the ende he might couenablie conuaie out of her hands the bill of fortie marks, which he had past vnto PETER hir husband in his time. The fillie soule supposing his almes deeds was vnattended by trecherie, drew out of an olde till, certeine briefes which she had, vsing these or such like terms. Maister BESAUNT (faith she) your worship as I remember. ought to be a patron of these poore infantes: for I have oftentimes heard my husband saye (when I had a motherlie care what should become of my children) that he had prouided for them, charging me to remember that till euer when I needed, & to vie you as a father for these infants, whose honestie as he sware, he would builde his soule vppon: for which cause (giuing him the writings) I beseech your Wor. quoth she, to pervse all his secrets, & to stand my good friend in this my miserable widdowhood. Maister BESAUNT touched to the quicke, changed coulour verie often, and receauing them at hir hands with a quiuering feare (procéeding by reason of his earnest combate betweene conscience and couetousnesse) he at last, after long perusing, found his own bill, which he carelessie tearing, tolde hir that all of it was but wast paper, and therevpon blushinglie departed, giuing hir but colde comfort for hir great hope.

The good woman animated by fome diuine power, and espieng the seales of his shame shadowed in his blushing browes, tooke hold of his gowne sleeue, praieng him to staie a little while, and not to leaue hir so suddenlie: for (said she) good sir, if you thus leaue vs, you shall proue that you little loue vs: besides, your hast makes me to misdoubt your honestie (pardon good sir I praye you if I mistake) for thus to wreak your selse on paper, and to shew by your suspectful lookes, your apparant misdoubts, makes me imagine you haue deceived my PETERS hope, besides these papers which you have torne, may perhaps be some testimonies, which I will

will gather as the relikes of your rage (and therewithall she stooped and tooke them vp) But aboue all good maister BE-SAUNT remember God, quoth she, and if there be ought that concerneth these little ones in your conscience, cloake not in that behalfe, for God who gaue them me, will not suffer their innocencie to be vnreuenged.

Maister BESAUNT fore incensed with these words, and sufpitious least his councell should be disclosed, by the broken and scattered papers: at firste by smoothe speeches, began to persuade hir, to restore him them; but when reason and intreatie inioyed no place (for the more he moued hir, the more she suspected) he began to vse violence. When as the poore children seeing their mother iniured beyond measure, cried for helpe for hir, whom motherlie care had animated alreadie, euen to the triall of death, rather than to leave hir papers.

The noise in the house, and the crie of the children, called in the neighbors, whoe seeing ROBERT BESAUNT, a man of such reputation as he was held: not daring to inforce, began to intreat his forbearance: who dreading his owne discredit beyond measure, lest hir for that time, pussing, sweating, and swearing, that he would be reuenged on hir, whoe had in this fort wrought his discontent: to be short, he neuer desisted, till she were imprisoned, vowing neuer to graunt hir libertie, till suche time as she restored to him the torne writings.

The miserable Widdowe in this peck of troubles, gathering a verie confident boldnesse vnto hir, denied the restitution. And finallie, after the councell of some poore Cittizens, put vppe a supplication or a supplantation (as the sillier fort of people called it) vnto WILLIAM with the longe beard, presenting him likewise with the broken and torne peeces of paper, neuer ceasing in most humble and pittifull manner, to intreat a mercifull and tender compassion, towardes the reliefe of hir selse and hir poore children. WILLIAM that pretermitted no occasion whereby he might insinuate himselse amongest the poorer fort, and winne the credit

of a good Iusticer at his princes handes, began to examine euerie circumstance, and to leaue no meane vnsought, wher by he might get himselse glorie, and doo the poore widdowe good.

First therefore, he ioyned the papers, and conferred the manner of the iniurie with the other circumstances, and at last he euidentlie found, and therewithall certified others, that these torne papers, was the bill of debt for forty marks. Finallie, comparing the estate of the poore man with that of BESAUNTS, the time the money had beene in the defendants hands, and the corrupt intention of the riche man, whoe by renting the bill, thought to race out the remembrance of his due debt, he called him before him, charging the officiall to bring the widdow and hir children before him in open fessions: where after long debating, and trouble on both fides, BESAUNT standing on his credit, the widdow on hir innocencie: WILLIAM willing to catch the cat with his owne clawe, began thus. Maister BESAUNT, you are called into iustice, not that we suspect your honestie, or detract from your estimate, but for this cause are you called: that if you will be deposed, that all allegations which may be alledged against you by this widdow are false, you may fée hir punished, and iustice executed. BESAUNT little suspecting the snare that was laide, and the subtiltie intended, began with huge oathes to protest, that he neither stood any waie indebted to the poore Cobler latelie deceased: neither was in any fort liable to the false suggestions of the widdowe. WILLIAM perceiuing euidentlie the vngodlie intent of the man to defraud, and how gratious a déed he should doo, to speak in the innocents defense: First commanded BESAUNTS Oath to be taken, and after that rowfing himselfe in a maiesticall manner, he began thus.

I sée well my countreymen, that iustice had néed of a patron, when those that should maintaine hir, séeke to maime hir: Ah what a world liue we in, when trust shall be betraid: when simplicitie, shall be vndermined with subtletie: and pouertie ouertopped by power. Behold saith hee, my contreymen,

treymen (and therewithall he caused the two children to bee placed by him) two harmelesse infants: for whom the poore father laboured in his life time, both lest to begge after his death. Alas that corruption should blind iudgement so farr that where we ought in charitie to succour these, men make no conscience to supplant them. The Cedar though a tall trée, lets the little shrub prosper vnder him: the Eglantine flourisheth by the Oake: the Goldsinch séedeth by the Grissin: but the prouerbe is true among vs nowadaies.

Homo homini Demon.

We live as we should know no lack, we flourishe as if we feare no fall, we purchase as if life could not perish: to win the world we make shipwracke of our soules: and in suche a world where corruptions are so rife, iustice must not sléepe: for if it should, the weake should to the walles, and the peny father by his power, should ouerpresse the penilesse in their pouerties. Now therefore countreymen give eare, and hea ring, pittie: and pittieng, patronize these poore soules. This BESAUNT wrongeth them, making his credit the countenance of his craft, and his goods the coulour of his vngodlinesse: behold his hand writing, wherein he thinking to extinguish the memorie of his debt, hath renewed the meanes of his owne destruction, (which said, he publikelie shewed the papers) and after that turning him to M. BESAUNT, he expostulated thus; Well fir, fince your corruption is found out, and your vngodlie oathes haue doubled your offence, by that authoritie which I have received from his maiesty: I condemn you to pay the summe of fortie marks with the vse thereof, for ten yeares, vnto this widdow and hir children: next, for your periurie, wherein you have offended God especiallie, and next your countrey: I adjudge you to paie, in waie of a fine to his Maiestie, two hundreth poundes sterling: aduifing you hereafter, to vie your confcience more vprightlie, and to deale by the poorer fort more iustlie.

BESAUNT who highlie flood on his reputation, was so amazed at his so sudden conniction before the assemblie of the citie, that he knew not what to say: his owne hand he coulde

B 2 not

not denie, and if he should, there were some in the companie well acquainted therewith. To be adjudged thus of by his inferiour (as he thought) it was no fmall difgrace: for which cause. smothering vnder faire lookes his false hart, he appeled to the king and his Councell: affuring WILLIAM that he would not be discredited in that fort, and that it shoulde cost him a thousand pounds, but he would be reuenged. With these and such like speeches, the court brake vp, the widdow & the children were dismissed with gistes, and WILLIAM with a thousand Cittizens at his taile, was with great triumphe convaied to his lodging. But BESAUNT for all his braves. was committed, and enforced to pay the penaltie, yea fo did William worke with the king and his councell, as had not this corrupt marchant with great fommes got himself frée, no doubt he had beene brought within the compas of a Premunire, fuch fubtill suggestions had William practised against him.

How William with the long beard behaved himselfe towardes the Courtiers, and of his love to his faire Lemman Maudeline.



ILLIAM (hauing by this means infinuated himfelfe into the fauour of the king, and by that reason brought the cittizens in seare of him) like the vntoward childe, whoe hauing an inche, stealeth an elle: began to presume about the latchet (as the prouerbe is) setting light by all men, animating

the baser sort against the better: so that the Nobilitie put vp much iniurie at his hands, the clergie were badlie vsed by him, and the officers of the cittie highlie offended. The earle of *Durham* then Chancellor and bishop, taking the parte of a chapleine of his, who was iniuried by a meane and mechanicall townesman, was braued by him in Cheape side, beaten of his horsse, and had not the Bailises of the cittie rescued him

him, the common spéeches went, he should neuer haue courted it more. A gentleman in court at another time, vpbraiding WILLIAM of his base estate and birth, told him that the worst haire in his beard, was a better gentleman than hee was: for which cause WILLIAM mightilie agréeued, and watching opportunitie of reuenge, at last incountred him braue lie, mounted on his foot cloth in Friday stréet, where taking him forceably from his horse, he carried him into a Barbers shop, and caused both his beard and head to be shaued close, pleafantlie gibing at him in this fort.

Gallant, now have I cut of the whole traine of of the best gentlemen, you durst compare with me the last daie, and if hereafter you bridle not your toong, (as base a Gentleman as you make me, Ile haue you by the eares. The king informed héereof, grew highlie offended, but WILLIAM who wanted neither money, friends, nor eloquence, fo ordered the matter, as his maligners might barke, but not bite But for that all his minde was planted on ambition, and his greatest feare was, least by ouer forward thrusting himselfe into state, his cloaked aspiring shoulde be discouered, he began for a while to leave the court, to intend onelie the causes of the poore, and complot those meanes, whereby labouring for mightines without suspect, he might attaine the same without counterchecke: and first to make shewe how much his mind was altred from high climing, he craftilie pretended a new conceited loue, and but pretending it at firste, at laste was enforced to practise it, and thus it fell out.

An honest and well disposed Merchant of London, had by his wife a faire and amiable young mayden to his daughter, being the onely hope of his age, and the fruit of his corage: This louelie MAWDELIN (as the lesser starres are in respect of the funne, or MERCURIE in regarde of the Orbe of VENUS) amongst our London damosels, was the A perse for beautie, and the parragon of perfections, hir looks full of quickening puritie, were able to animate loue in Marbel, nature could doo no more but wonder at hir owne handiworke; & art had B 3

nought

nought but shadowes, in respect of such a substance. Al eies that beheld hir wondred, all pens that praifed hir were quickened by hir excellence. To be short, hir least worth was of fo great consequence, as the best writer might be abashed. to conceit or imagine them: with this faire damosell WILLI-AM Long beard traffiqued his fancies, fummoning hir yeelding affections, with so manie earnest sutes and services. that he at last conquered that fort, wherein fancie himselfe tooke delight to tyranize: and as the let draweth Amber, the Load stone the Stéele of the compasse, so hir beautie affaulted his fences, that all of them had no power of their offices, but were fatallie assigned to subscibe to hir forceries. And whereas authoritie and countenance are wrested, the bulwarke of chastitie (though otherwise impregnable) is oftentimes impugned, and not onelye affaulted, but at lafte fubdued: WILLIAM by his friends and followers fo wrought, that what by his friends and faire words, he won hir for his Lemmon, sparing no cost to trick hir out in brauerie, to the end he might by that meanes, give a foile and glaffe to her beawtie. This MAUDELIN thus compassed, hir paramour began to pranke it in the brauest sashion, wresting his wits to make an idoll of hir worth: whose amorous passions, since they are of some regard, I have heer set downe for the courtliest eare to censure of.

Amidst the maze of discontented mind,
The royall trophey of ioy-breeding love,
A happy holde and resting place did sind,
Within that brest which earst earthes hel did prove.

Since when my long-enfeebled eies have reard, Their drooping fight to gaze vpon the funne, Since when my thoughts in written lines appeard, Reioycing at that Palme my faith had wunne.

Ennobled thus, by that thrice-nobled passion, Which hath the power all worldly cares to banish,

I

I flie sweet-seeming leures of false occasion,
And let al thoughts but love-sweet vade & vanish.
The fruits I reape in spight of Fortune froward,
Makes me suppose no torment too vntoward.

Another he made vpon this occasion. MAUDELIN his mistresse had a faire Iewell, wherein the twoe CUPIDS of ANACREON were painted, wrastling the one with the other, with this Motto *Pro palma*, for which cause he wrote this sonnet, and presented hir therewith.

Ye braine-begotten dieties agree you, Nurst by transparant christall of chast eies, Least she that gaue you life on sudden see you, And frowning kil you both who causde you rise.

From hir you came yong Cupids from no other, And but for her if enuious you shal wrastle, I feare you both wil lose a louely mother, Hir brow your bower, hir bosome is your castle.

There gree you both, there both togither go you,
And fuck the Aprill ritches of hir breft,
Then I who long have ferued and love to shew you
How much I love the bosome where you reft.
Will come and kisse and blesse you little wantons,
And feed you kindly wantons if you want once.

Another in respect of the occasion, I could not find in my hart to forget, for being at supper once in hir companie, where were manie that discoursed of loue, shewing all the idolatrie of their pens, in exemplifieng that vnchast deitie, he at last when the table was taken vp, remembring him of a sonnet in an ancient French Poet, on sudden wrote this imitation.

As foone as thou dooft fee the Winter clad in colde, Within September on the Eaues in fundry formes to fold, B 4 Sweet

Sweet Swallow farre thou fliest till to our native clime, In pleasant Aprill Phæbus raies returne the sweeter time. But Loue no day for sakes the place whereas I rest, But every houre lives in mine eies and in my hart dooth neft. Each minute I am thrall and in my wound ed hart, He builds his neaft, he laies his egges, and thence wil never part Already one hath wings, foft downe the other clads, This breakes the skin, this newly flegd about my bosome gads. The one hath broke the shel, the other soares on hie, This newly laid, that quickly dead, before the dam come nie. Both day and night I heare the smal ones how they crie, Calling for food who by the great are fed for feare they die. All wax and grow to proofe and euery yeare doo lay A second neast, and sit and hatch the cause of my decay. Ah Maudline what reliefe have I for to remove These crooked cares that thus pursue my hart in harboring loue. But helpelesse of reliefe since I by care am stung, To wound my hart thereby to flaie both mother and hir yong.

At another time, being absent from his mistresse, by reafon that he had a poore mans cause in Essex to be heard, he wrote this briese fancie to hir, after the manner of the Italian rimes.

Oh faire of fairest Dolphin like, within the rivers of my plaint,
With labouring sinnes the wave I strike whose stouds are honored by my saint.
Withouten hart or gall I spring,
And swim to heare thee sweetly sing,
All like the fish when natures art
Hath reft of hate and tender hart.

And in the sea for love I burne, As for Arion did the fish, At everie note I skip & turne; I harke, I praise, I like, I wish.

But

But out alas with better chaunce The friendly fish did him aduance, He bare Arion on his back Where I thy sweet imbracements lack.

These other twoe for their shortnesse and strangenesse, I could not finde in my hart to pretermit, knowing that the better sort, that are privile to the imitation and method, will have their due estimate.

My mistresse when she goes
To pull the pink and rose,
Along the river bounds
And trippeth on the grounds
And runnes from rocks to rocks
With lovely scattered locks
Whilst amarous wind doth play
With haires so golden gay
The water waxeth cleere
The sistens sing hir praise
Sweet slowers perfume hir waies
And Neptune glad and faine
Yeelds vp to hir his raigne.

Another.

When I admire the rose
That nature makes repose
In you the best of many
More faire and blest than any
And see how curious art
Hath decked euery part
I thinke with doubtfull vieu
Whether you be the rose, or the rose is you.

An Ode he wrote amongst the rest I dare not forget, in that the Poesie is appertinent to this time, and hath no lesse.

C. life

life in it than those of the ancient, & the rather because hereby the learned may see, how even in those daies, Poecy had hir impugners, and industrie could not be free from detraction.

His Oade.

Since that I must repose
Beyond th' infernal Lake,
What vailes me to compose
As many verses as Homer did make?

Choice numbers cannot keepe
Me from my pointed grave,
But after lasting sleepe
The doomb of dreadful judge I needs must have.

I put the case my verse, In lieu of all my paine, Ten yeares my praise rehearse Or somewhat longer time some glorie gaine.

What wants there to confume
Or take my lines from light,
But flame or fierie fume
Or threatning noice of war or bloudy fight?

Excell I Anacrion
Steficores, Simonides,
Antimachus or Bion,
Philetes, or the grave Bacchilides?

All these though Greekes they were And wide that fluent toong, In course of many a yeare Their workes are lost and have no biding long.

Then I who want wits sap, And write but bastard rime,

Ma

of William Long beard. May I expect the hap. That my endeuors may ore-come the time?

No, no: tis farre more meet To follow Marchants life, Or at the judges feet To sell my toong for bribes to maintaine strife.

Then haunt the idle traine Of poore Calliope, Which leaves for hunger slaine, The choicest men that hir attendants be:

These and such like fruits of his fancie, may sufficientlie testifie vnto you, both the high spirite and déepe inuention of this craftie Citizen, who flourishing thus in the verie fulnesse of loues ioy, and reuelling in the chiefest pallaces of pleasure, at last recalled to mind, the ambitious desires that were wont to accompanie him, which having the nature of fire (which no fooner catcheth hold of drie matter but prefentlie it confumeth it) from a light fmoke at last fell to so huge a flame, that himselfe was confounded therewith, and all his hopes made frustrate: and thus it fell out.

The kings Maiestie hearing of his continual assemblies, and comparing his purposes with his practise, began vnder no fmall grounds to conceive his curffed intention: for confidering with himselfe the manner of his life, the businesse of his braine, the tifing eloquence of his toong, and the mightinesse of his mind; he imagined (as afterward it fell out) that fo great meanes of quick and capeable fuell; would at last breake out to an vnquenchable flame: wherevpon the K. with confiderate judgement called him to court, commanding him to cease his disordered assemblies, least in séeking to exterminate the iniuries of the rich, he shuld reviue the in folence of the poore. For (faid he) WILLIAM, whoe feeth not whereto these routes tend? whoe thinketh not that riot will follow them? The labouring men that were kept from in-C 2 nouations

nouations by their worke, are now capable of all chang and nouelties in their idlenesse: In living as they doo, they rather are drawne to detest labor, then to follow it: wherthrugh the offices and mechanicall crafts in the cittie doo cease, and by the omission of industrieriseth, the pretermission of du-For this cause, as you have care of my love, incite them not to too much libertie. Further them what you may, if they be wronged: but let not iustice be a coulour to winne them to wickednes. With these, or such like admonitions kinge Richard attempted him, and so wrought him, that for a while the commotions and motives of trouble were laide apart, fo that he walked London stréets with lesser troops, and wholie adicted himselfe to play with his faire MAUDELINE, whose vnchast life was a bi-word in the cittie.

How William with the long beard slew Arthur Brown, who deceived him of his Maudline.



Hilst WILLIAM was conversent in the affaires of state, intending euerie waie to inlarge his own power, and attending daielie vppon the kinges pleasure; it fortuned, that one ARTHUR BROWNE,

furthered by his youth, and fitted by occation, fell in with MAUDLINE, Willams wanton concubine: and having welth fufficient, and wit no lesse subtill, he so crastilie handled the cause, that he won the young woman to stoope to a seconde lure, and to accept his loue. Manie and often times had they entercourse, so that at last the rumor passing in euerie place, it coulde not choose but light at laste in Williams hearing: who moued beyond measure to see himselfe outfaced by one. who had fo long time beene feared by all, he frowningly prepared reuenge, resoluing with himselfe that no means were too meane, to give a tragical fauce to his corrupt meaning. Wherevpon, breaking his mind with certaine of his faction, he agréed to watch an oportunitie to reuenge impietie: and for that cause watching verie crastilie when ARTHUR his riuall should repaire vnto his lawlesse lemman, he at laste

furprifed and encountred him, and causing some of his train to muffle him in his cloake, and to stopp his mouth for feare of crieng, he stabbed him with a dagger in diuers places, and in the last wound lest the same sticking, fastening the poore caitifes owne hande with his owne dagger, which he had purposelie (to auoid all meanes of suspition, and to raise an opinion that he had murthered himselfe) sheathed in AR-THURS owne bodie. This doone, he departed vnespied and vnfuspected: and the bodie being founde, according to the cenfure and verdict of the Iurie which behelde the same, was thrust thorowe with a stake, and so buried as if he had beene guiltie of his owne murther. WILLIAM thus deliuered of a supplanter of his pleasure after some vnkindnesse past and calmed betweene him and his MAUDLINE) finallie fell to an accord, accustoming hir as he was wont, vnder promise of more constancie in affection, and to the intent she should remember hir of the iniuries offered, he wrot this with a poin ted Diamond in hir glasse.

Thinke what I suffred (wanton) through thy wildenesse, When traitor to my faith thy losenesse led thee: Thinke how my moodie wrath was turned to mildnesse When I bad best yet baser groomes did bed thee.

Thinke that the staine of bewtie then is stained, When lewd desires doo alienate the hart: Thinke that the love which will not be contained, At last will grow to hate in spight of art.

Thinke that those wanton lookes will have their wrinkles,
And but by faith olde age can merit nothing,
When time thy pale with purple over-sprinkles,
Faith is thy best, thy beautie is a woe thing.
In youth be true, and then in age resolve thee,
Friends wil be friends, till time with them dissolve thee.
But leaving these his esseminate sollies of youth, wherin he so vngratiouslie passed his time, let vs draw to the consideration.

ration of his traitorous practifes, and finallie, as the fruits of fuch finister follies conclude with his tragical end. After he had for a time, vntill the princes minde were otherwise withdrawne with more waightie matters, ceased both his routs and riots; the old ranckled venome of his ambition began more fréelie to breake forth, so that what before time he colored vnder conscience, now at last he manifested with audacious confidence: The mightie in court that maligned him, he ouermastered by his attendants, swashing out in open streats vppon euerie light occasion: for himselfe, hee thought no man sufficient to suppresse him, nor of sufficiencie to braue him: for at a beck, Coblers, Tinkers, tailors, and all fortes of the hare-brainde multitude attended him. fought for him, supported him, and made him Lorde of their factions: where-through, the better forts neither were Lords of themselves, neither commanders of their owne liveliehoods. From some he extorted wealth by corrupt witnesses, fparing no meanes to inrich his followers, by racking and wresting the kinges authoritie: and no sooner did he heare that the kinge had given order to his councell to fenfure on his bad demeanors, but gathering to himselfe a huge multitude, he openlie vsed this discourse vnto them, beginning his exhortation with this place of Scripture:

Haurietis aquas in gaudio de fontibus saluatoris
Which is as much to say, as, You shal drawe waters with
Ioy out of the fountaines of our Sauiour. For, quoth he, my
worthie and faithfull friends, whoe haue more courage than
coine, and abilitie in armes then possibilities of wealth, I
am the sauiour of you that are poore, and the soueraigne of
such as are penilesse: you that haue assaid the hard hand of
the rich, shall be succoured by the happie hande of the righteous.

Now therefore draw your happie fountaines of councell out of my words, and turne the troubles you haue, to affured triumphs: for the daies of your visitation is at hande. I shall depart waters from waters; I mean, the proud from the poore, the mercilesse from the mercifull, the good from the euill

euill, and the light from the darkenesse. I will oppose my selfe against all dangers, to preuent your domage; and loose my life, but you shall have living. Be consident therefore and bolde: for such as have courage, are sildome conquered. Let the greatest vpbraid, they shall not bite: we have weapons to withstand, as well as wordes to perswade: we are as couragious as our enimies are crastic. Stick therefore vnto me, who will strive for you: let me be supprest, you are subdued: let me flourish, you are fortunate: but if sinister chance threaten; whie, Alea iatla est:

vna salus victis nullam sperare salutem

Thus dailie and hourelie animated he the ill minded forte: and although the king did oftentimes summon him, and by letters disuaded him from his ill demeanour: yet was hee enforced to vse violence; or otherwise, that stripe which at first seemed to be but a fillip, would at last haue growne vnto a Fistula. For which cause, HUBERT then Bishop of Canterburie soundlie resoluting in his thoughts, that sorbearance would be the meanes of further mischiese, by the aduise of others of the Priuie councell, called him in question, summoning him against an appointed day, to come and yeelde a reason of those his sactious tumults.

WILLIAM, that faw the iron readie to wax hot, and the hammers readie to ftrike, began to remember himfelfe; and his guiltie confcience (which as the wife man faieth, is a hundreth witneffes) would not fuffer him to walk with fo great confidence, yet least feare should be suspected in him, whose good fortunes and life wholie depended on his courage, hee oftentimes lookt abroad, but attended by such a band of base companions, as if it had beene the proude CHANGUIS leading his legions of Tartars thorow Europe. But when the day of his appearance came, he was backt with such a number of mechanical rebels, that HUBERT in stead of attempting him with vpbraids, was faine to temper him with flattering persuasions: yea the stoutest councellor, though neuer so considerate, were faine to intreat him, whom they had resolved to threaten and imprison. WILLIAMséeing them abasht,

C 4 waxed

waxed bold, and in these wordds saluted them: Honorable Fathers and graue Councellors, according to your Honourable summons, and the dutie of a subject, I present my self before you, attended in this fort as you see, not to violate lawes by lewd insurrections, but both to present my service to my Prince and your Honors, and to drawe my friendes and wel willers to that dutie, wherevnto in soule I am deuoted to this state. If therefore you have ought to command me, or if my services in times past be any waie snspected; I stand readie to satisfie you in the one, or answer to the other. Hubert, that knew well that soft drops in time, pierce harde stones, and that the Diamond though not tainted by the hammer, is tempered in strong vineger, began to coulour where he might not command, and slatter where he coulde not inforce; and thus he said:

Being affured, WILLIAM, that good subjects tied by no bountie to their prince, yet yéelde him all observance, wee cannot perfuade our felues that you, who have beene authorised by your prince to counterchecke iniustice, will be the pattern of iniurious insolence: for which cause we have called you, not as condemners of your faith, but commenders of your forwardnesse: neither haue we so bad an opininon of these good men that follow you, that either they would be drawne to violate iustice, or you could be induced to violate and al ter their honest and christianlike duties. Our onelie request to you in the kings behalfe, is to cast off this Lordlie traine, and fuffer these poore men to follow their professions, least being vnawares assailed by want, they shall at laste desparatelie attempt wickednes. As for these good fellows who in their lookes promise no losenesse, I beséech them in his Maiesties name to kéepe their houses, promising them in generall, that if any one of them be wronged, they shall haue remedie. Nay, we will haue remedie in spight of you. faid they, as long as WILLIAM lives. And this faid, without all reuerence they departed the place, carrieng with them their captaine commander, scoffing at the sainthartednes of the Archbishop: for full well was he assured, that greater **feueritie**

feueritie was concluded vpon, then he there would infinuate: for which cause he continuallie stood on his guard, spoiling all such men as hee thought abettors of the Bushop.

The Bailifes of London, according to their authoritie, féeing matters were growne to such extremitie, kept diligent and strong watch, drawing some of the commons from him by faire words, and some by guists: This notwithstanding, William was neuer vnattended. The Councell, who euerie waies were vigilant to roote out this viper from the common weale, what they could not by proues, they aduentured by pollicie, animating diuers valiant men with huge promises to marke his manners, and when the occasion was offered, to apprehend him at such time as he little suspected. But long was it yer they either could finde oportunitie, or catch the Foxe in his forme: yet at last, when he least suspected, they caught him tardee in Breadstreat, attended onlie by ten or twelue; at which time, they drawing their swordes affailed him valiantlie.

But he, who in all conflicts of Fortune was both confident and couragious, first animated his retinue to the fight, and after that wresting himselse by maine sorce out of their hands, he tooke him to flight towards the hart of the Cittie, and ranne into Cheapfide. They who were bufied against his poore followers féeing him fled, gaue ouer fight, and earnest lie pursued him. By this time, the cittie was in an vprore: the poorer fort laboured to refcue William: the Bailifs with the best Cittizens armed them to back the kings officers: fo that the cittie was altogither vp in armes. William long beard féeing himfelfe hotlie purfued, and knowing no mean to escape, stept to a poore Carpenter who staid in Cheape for worke, and taking his Axe from him, desperatlie assailed his pursuers, and with his owne hands valiantlie slue some of them: but when he perceived the factions of his enimies to be great, and his friends wel nigh tired, he betooke himfelfe at last into Bow church, not for his fanctuarie, but for a bulwarke of his safetie.

D Thi-

Thither repaired all the poore commons, some with bats, fome with spittes, and such weapons as they had, driving awaie all the kings officers in despight of their friendes, and determining with themselues rather to dy than to lose their WILLIAM Long beard, amongst the rest MAUDLINE his minion knowing that his wracke was hir ruine, came vnto him where weeping mild teares from hir immodest eies, shee so mollified his marbell heart, that (as some testifie) he was more moued therewith, then with the threats and terrors of his greatest enimies: but sée impietie where it preuaileth. how it worketh? That church which was facred to praiers. was now made a den of rebels: those places which were referued to holie vses, were now soiled with dishonest abuses: where before our Ladie was praied to, lewdnesse was plaid withall. But to bring these causes to their Catastophe, sufficeth it that darknes for this time ended the discention, and the comming on of the night, wrought also the conclusion of the fight.

How William with the long beard after long trouble was taken by the kings officers, and executed for his misdemeanors.

O fooner gan the howers draw forth the brunisht chariot of the sun, and the star that beau
tisheth the morninges breake, shut vppe her
beames in the bowels of the hidden Hemisphere, but RICHARD and his councell affertained of that which was happened, comanded

the Bailifes of the citie by expresse letters to ferret him out of his hole, and cease the tumultes, by their authorities, for which cause, the Bailifes attended by a bolde troope of men in harnesse came into Cheape. The eldest of whom, being called GERARDDE ANTILOCHE, handled himselfe with such granitie, and vsed so effectuall persuasions, that the commons for the most part withdrew them to their owne houses, and after assurance of pardon from his Maiestie, betooke them to their labour. As for the rest in the Church, when neyther persua-

persuations could allure them, nor threats intenerate their harts, the Bailifes sell to armes, and for the space of soure houres continued a bloudie and desperate sight. But when they perceived the Traitors were desperate, and the Church was sufficientlie strong to keep them out: they at last sound out this worthie pollicie.

They caused some chiese men to bring them great store of ftraw, which they fiered in divers parts about the Church, & in eueric corner whereas the wind might worke the smoake anie entrance, which so smothered and stifeled them in the Church, that they were all of them for the libertie of a shorte time of life, to submit themselves to the judgement of succéeding death. Herevpon, after manie wofull plaints powred out on euerie fide by WILLIAM, his MAUDLINE, and other malefactors, they were all inforced to leave the church, and fubmit themselues to the hands of the Bailifes, who according to the kings command, picking out WILLIAM with nine other his confederats, committed them vnto warde for that time, dismissing the rest vnder the kings generall pardon: whoe certified hereof, was not a little folaced. For which cause, he sent some of his Councel and Judges the next day who ascending the judgment feat, called forth WILLIAM with the Long beard with his confederates, arraigning them of high treason against God, the king and countrey.

Among all the rest, WILLIAM shewed himselse most consident: for neither did the taunts of the Iudges extennuate his courage; neither could the bonds he was laden withall abash him any waies, but that with a manlie looke and inticing eloquence, he thus attempted the iustices. You lords and Honorable Iudges, though I knowe it a hard thing to striue against the obstinate, or to extort pittie there, where all compassion is extinguished: yet will I speake, using the officer of nature to worke you, although I know I shall not win you. I am here called and indighted before you for hie treason, a hainous crime I confesse it, and worthie punishement, I denie it not; but may it please you with patience to examine circumstances: I haue imboldened the poorer

fort to innouation, to fight for libertie to impugne the rich; a matter in the common weales of Greece highlie commended: but héere accounted factious, and whie? there fubiects made kings, here kings maister subjectes: and why not fay you, and whie not think I? yet am I faultie vnder a good president, and the ambition which hath intangled mee, hath not beene without his profit. To offend of obstinate will. were brutish: but vnder some limits of reason to defaulte. can you (my Lords) but thinke it pardonable? I haue raifed one or two affemblies, and what of this? peace was not broken, onely my fafetie was affured: and were it that the Law had beene injured, might not the righting of a hundred poore mens causes, merit pardon for two vnlawfull assemblies? But you will faie, I have animated subjects against their prince. I confesse it, but vnder a milder title; I haue councelled them to compasse libertie, which (if nature might be equall judge betweene vs) I knowe should not be so hainouslie misconstred.

For my last tumult, I did nothing but in mine owne defence: and what is lawfull, if it be not permitted vs. Vim vi repellere? But whie pleade I excuses, knowing the lawes of this Realme admit no one of my constructions? If it be refolued I must die, doo me this fauour my Lords, to protract no time: execute your iustice on my bodie, and let it not pine long time in feare thorowe supposall of extreames. For my foule, fince it is derived from a more immortall effence, I dare boast the libertie thereof, knowing that eternitie is prepared for it, and mercie may attend it. But for these poore ones who have defaulted thorough no malice, but have been misled through vaine suggestions, howe gratious a deede fhould your honnors do, to exemplifie your mercie on them? poore foules, they have offended in not offending, and but to enthrone me, have overthrowne themselves: for which cause, if confideration of innocent guiltines, & guiltie innocence may any waies moue you, grant them life, and let me folie enact the tragedie, who am confirmed against all Fortunes tyrannies.

Thefe

These latter words were deliuered with so great vehemencie of spirit, and attended with so quickening motions and actions of the bodie, that euerie one pittied that fo rare vertues should be rauished by vntimelie death, or accustomed with fo manie vngodlie practifes. The Iudges, whoe were Socratical in all their spéeches, shewing their Rhetorique in their vpright iudgements, not quaint discourses; after the examinations, indictments, verdicts of the Iurie, and fuche like, at last gaue finall and fatall judgement: That WILLIAM with the long beard with his confederates, should the nexte daie be hanged drawne and quartered: and fo, after fome other worthie exhortations to the people to mainteine peace, and that they should shew themselves more dutifull, and after thanks to the Bailifes and good cittizen for their faithful and good feruice to his Maiestie, the affemblie broke vp. and the prisoners till the next daye were committed to the dungeon.

No fooner was the gaie mistresse of the daie-break prepared in hir rofeat coatch, powdering the heavens with purple, but the Bailifes repaired to the prison, leading foorthe WILLIAM and those his other confederates to their execution. Then flocked about them divers forts of people, some to see those who were so much searched after: others to lament him whom they had so loued: at laste arrived at the place where they should finish their daies, & all stood to beholde their death. WILLIAM, as principall in his life time of feditious practife, was to enact the first and fatall part in the tragedie: for which cause boldlie climing up the ladder, and having the rope fitlie cast about his neck, after some private praiers, he spake after this manner vnto the people: My good countreymen, you are repaired hither to fée a forie spectacle, to beholde the follie of life paid with the fruits of death, to marke how finifter treasons, ende with condigne torments: if you applie what you here sée and beholde to your owne profits, I shall be glad, whoe now euen at this my last hower, desire rather you shuld reconcile your selves from all wickednes, then be difmaied ormoued with my wretchednesse.

D 3 Oh

Oh my déere friends, I now protest before God, & vowe before men, that mine owne prefumptuous climing hath béene the iust cause of my confusion: I haue had more desire of glorie, then respect of God, more regard of dignitie, then of dutie, déeming it better to be a famous Traitor, then a faithfull and true fubiect. For which my inestimable sinnes I crie God hartilie mercie, I beséech his Maiestie to forgine me, and pray you all by your praiers to implore Gods grace for me. Neither deserue I death only for the offence I haue made the king, but my conscience accuseth me, and I heere doo openlie confesse it, that I was he who murthered ANTHO-NIE BROWNE, in that he was a riuall in my most lewde love. This, this, if nought else, my countreymen, sufficeth to condemne me, for this and al I am hartilie forie. My God, I repent me from my foule, my God. Which faid, lifting vp his eies to heaven, he praied a long time verie vehementlie and after manie fruitfull exhortations, finished his life to the comfort of those who wished his soules health. The reste his confederates after their feuerall confessions, were ferued with the same sauce, and thus ended the troubles with their tragedies.

Their bodies cut downe, were buried by their friends, and happie was he among the poorer fort that had any thing to inritch the funerall of WILLIAM Long beard: and notwithflanding his confession at his death, and divers other evidences at his condemnation: yet were there divers, whoe after his death held him for a faint, casting out slanderous libels against the Archbishop, terming him the bloudsucker of good men. There were manie superstitious women, who in their deuotion were wont to pray to him, and after his death digged vp the ground about the gallowes trée, affirming that manie had beene healed of fundrie ficknesses by the touch thereof. All this their idolatrous constructions at first began by reason of a priest, a neere alie to WILLIAM, who openlie preached, that by vertue of a chaine wherewith WIL-LIAM was bound, during the time of his imprisonment, ther were divers men healed of hot feauers, the bloud that fell from

from him at fuch time as he was quartered, they cléerelie scraped vp, leauing nothing that could yéeld any memorie of him, either vnfought or vngotten: But at last the Archbishop of Canturburie remedied all these thinges, who firste accursed the Priest that brought vp the fables, and after that caused the place to be watched, where-through such idolatrie ceased, and the people were no more seduced. But for that WILLIAM wrote many notable Poems and translations in the prison, which if you pervse will notifie vnto you his singular wit, I have thought good to subscribe them, desiring your fauourable censure of them.

William Long beards Epitaph.

Ntimely death and my found fruits of Treason,
My lawlesse lust, my murthers long concealed,
Haue shipwract life amids my Aprill season,
Thus coverd things at last will be revealed.
A shamefull death my sinfull life succeedeth
And seare of heavenly judge great terror breedeth.

My mangled members in this grave included,
Have answered lawes extreames to my confusion,
Oh God let not my murthers be obtruded
Against my soule wrongd through my earthes illusion.
And as the grave my livelesse limmes containeth,
So take my soule to thee where rest remaineth.

Thou trauailer that treadest on my toombe,
Remembreth thee of my vntimely fall,
Preuent the time forethinke what may become,
See that thy wil be to thy reason thrall,
Scorne worlds delights, esteeme vainc honor small:
So maist yu die with same, where men of conscience soule
Perish with shame and hazard of their soule.

I have herevnto annexed likewise some other of his spiri-D 4 tuall

tuall hymnes and fongs, whereby the vertuous may gather how sweet the fruits be of a reconciled and penitent soule.

The First.

That pitty Lord that carft thy hart inflamed To enterteine a voluntarie death, To ransome man by lothed sinnes defamed, From hel, and those insernal paines beneath:

Vouchfafe, my God, those snares it may vnlose Wherein this blinded world hath me intrapped: That whilst I traffique in this world of woes, My soule no more in lusts may be intrapped.

Great are my faults, O me most wilfull witted:
But if each one were iust, there were no place
To show thy power that sinnes might be remitted.
Let then O Lord thy mercy quite displace,
The lewd and endlesse sinnes I have committed,
Trough thine vnspeakeable and endlesse grace.

The Second.

Such darke obscured clouds at once incombred
My mind, my hart, my thoughts from grace retired
With swarmes of sinnes that never may be numbred,
That hope of vertue quite in me expired.

When as the Lord of hosts my gratious father, Bent on my dulled powers his beames of brightnesse, And my confused spirits in one did gather Too long ensuard by vanitie and lightnesse.

A perfect seale (not office of my fences)
So seased my indgement smothered in his misse,
That heaven I wisht and loathd this earthly gaile,
My hart disclaimd vile thoughts and vaine pretences.

And

Of William Long beard. And my defires were shut in seemely vaile, So that I said, Lord, what a wolrd is this?

After fuch time as he had received his iudgement, he grew into this meditation of the miseries of life, which I dare away is both worthic the reading and noting, yea even among the learnedst.

The Third.

A shop of shame, a gaine of live-long griefe, A heaven for fooles, a hel to perfect wife, A theater of blames where death is chiefe, A golden cup where poison hidden lies.

A storme of woes without one calme of quiet, A hinc that yeeldeth hemlock and no hony, A boothe of sinne, a death to those that tric it, A faire where cares are sold withouten mony.

A fleshlie ioy, a grave of rotten bones,
A spring of teares, a let of true delight,
A losse of time, a laborinth of mones,
A pleasing paine, a prison of the sprite,
Is this my life: why cease I then resolved
To pray with Paule and wish to be dissolved?

Thus endeth the life of WILLIAM Long beard: a glasse for all forts to looke into, wherein the high minded may learne to know the meane, and corrupt consciences may reade the confusion of their wickednes, let this example serve to with draw the bad minded from Bedlem insolence, and incorage the good to followe godlinesse. So have I that fruit of my labour which I desire, and God shall have the glory, to whom be all praise.

FINIS.



Of manie famous pirats, who in times past were Lordes of the Sea.



Here were manie worthie Pirates in our forefathers daies: but among all of greatest reckoning, DIONIDES was not least, who exercised his larcenies in the *Leuant* Seas in the time of ALEXANDER the great and DARIUS, disdaining either to serue the one, or submit himselfe to the other:

yea fo resolute was he in his robberies, and dissolute in his life, that he neither spared friend nor fauoured foe, but robd all in generall. Against this man ALEXANDER leuied a great armie, and by strong hand subdued him: and afterward calling him into his presence, he said thus vnto him: Tell me DIONIDES, whie hast thou troubled all the Seas? to whome he thus replied: Tell me ALEXANDER, whie haft thou ouerrun the whole worlde, and robbed the whole fea? ALEXANDER anfwered him: bicause I am a king, and thou art a Pirat: trulie (replied DIONIDES) O ALEXANDER, both thou and I are of one nature, and the felfe same office: the onelie difference is that I am called a Pyrat for that I affault other men with a little armie, and thou art called a prince, because thou subduest and signiorest with a mightie hoast: But if the Gods would be at peace with me, and Fortune should shewe her selse peruerse towards thée, in such fort as DIONIDES mighte be Alexander and Alexander Dionides, perhaps I should be a better prince then thou art, and thou a worfer Pyrat than

STILCON for fixtéene yeares space was a pirat in the Carpathean Sea, and executed manie great robberies vpon the Bastrians

Of many famous Pirats.

Bactrians and highlie infested Rhodes. Against whom king DEMETRIUS levied an armie, and finallie tooke him: and calling him to his presence saide vnto him. Tell me STILCON, what harme the Rhodians have doone thée, that thou so muche indemnisses them? and wherein have the Bactrians defaulted, that thou haste thus ruinated their Realmes? STILCON answered, I woulde thou wouldest tell me DEMETRIUS, what harme my father did vnto thée, that thou commandedst him to be beheaded? or wherein have I injured thée, that I am exiled by thy judgement? I councell thée in this my last hower, and not with the least consideration, that thou persecute not, neither pursue any man as much as thou maiest, because it is a matter very dangerous to deliberate with them of peace, who are desperate both of life and honnor.

CLEONIDES was a pirat in the daies of king PTOLOMEY, and scowred the seas for the space of twenty and two yeares, and for feuen of them neuer fet foot on land from out his Gallie: This CLEONIDES was fquint eied, and crup shouldred, not vnworthilie in that manner marked by nature, because energy waie he was most tyranouslie minded against euerie prisoner he tooke: he neuer observed promise, or pittied prisoner: but those enimies he tooke (amongest other millions of torments wherewith he tyrannized ouer them) he powred hot scalding oile into their fundaments, and set their feet in boiling oile, till they were burnte and scorched. Against him, PTOLOMY fent out an armie; and having taken him, called him before his iudgement feat, and spake vnto him after this mannre: Tell me CLEONIDES, what barbarous inhumanitie or infernall furie haue instigated thee, to inslict such insufferable torments on those who as thy selfe are men, and being as thy felfe, ought to be pittied by thy felfe? to whom CLEONI-DES gaue this churlish answer: It sufficeth not me thou king, to execute my enuie vpon the bodies of those I hate, & whoe haue persecuted me in their life times; but also I resolue to burne their bowels vp, and scalde out their harts wherewith they hated me. PTOLOMEY wondring at his desperate inhumanitie, gaue him this iudgement: that he should likewise

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Of many famous Pirats.

by little and little be dipped in scalding oile, to the ende hee might tast the selfe same torment wherewith he had attemted manie others.

CHIPANDA the pirat was a *Theban* borne, and flourished in the time of CYRUS, a man of high minde, great valour, generous hart, and vertues hardinesse: for he had vnder his conduct 130. shippes, with which he brought vnder his subiection all the kingdomes of the Leuant, and struck continuall feare into all the heartes of the princes in the West. Against him CYRUS rigged out an armie, by whome his ships were conquered, and himselfe taken captiue: who comming into CYRUS presence, was by him saluted in this manner: Tell me CHIPANDA, whie forfookest thou my paie, and afterwards submittedst thy selfe to the service of the Parthian? to whom he thus answered: The lawes which are made on land binde not those that serue by sea: and those also which we capitulate at Sea, are not accustomed or vsed on lande: and I tell you this O king, because it is an auncient Custome amongest vs pirats, so often to alter and change our patrons as often as you shall sée the windes alter and change at the Sea.

MILLIAthe pirat lived in the daies of DIONISIUS, the first tyrant in Syracufa, and both of them were highlie at oddes the one with the other: yet in fuch fort enimies, as they contended not which shoulde excéede one another in goodnesse, but which of them should have the palme for vngodlinesse: for DIONYSIUS ruinated all Scicily, and MILIA facked all Aha: he vsed this exercise of pyracie more than thirtie yeares, and at last the Rhodians arming themselves against him, took him: and afterwards they bringing him to the place of his execution, he lifted vppe his eies to heaven and faid thus: O Neptune god and lorde of the feas, whie wilt thou not helpe mee at this houre, who have facrificed and drowned five hundred men in thy wayes, and peecemeale cut them in gobbets before thy maiestie? Fortie thousand haue I sent into the bowels of the floud, to the end they should inrich the bottome, and thirtie thousand have died in my shippes thorowe sickenesse

Of many famous Pirats.

nesse: twentie thousande haue perished in my gallies manfullie fighting: and shall it nowe suffice in that heere I die alone, whoe haue glutted thy vast waters with so many carcases.

ALCOMONIUS was a piratat fuch time as SCILLA and MARIUS flourished (and following the faction of SCILLA, was he that tooke CAIUS CÆSAR when he fled from Scilla, whom Cæsarvery often after a pleasant manner affured, that he had deliberated to hang him and all his confederates by the neck, and according to his words accomplished his promise, at such time as he came to the gouernement of the Romaine commonweale. This ALCAMONIUS being readie to die, said; I am little gréeued for that I lose, and lesse afflicted for the maner of death by which I die: but this is it that vrgeth me, that I fallen into his hands who was once my prisoner, whome I might haue hanged then, as he now hangeth me.

There were likewise manie other ancient and moderne pirats, whom for that I am studious of breuitie, I in this place willinglie pretermit: It onely suffiseth you, that you consider that no one of them died in his bed, neither made testament of his goodes, but as soone as the fatall houre of their destinies was arrived, they died both desamed vnto the world, and detested for their wickednes.

The AGISINCTS were famous pirats in the time of THEMO-STICLES, who turned out a hundred Gallies amongst them, and tooke all of them: and after he had imprisoned and disarmed them, hanged them vp: which act of his caused him to be fauoured in *Greece*, and feared on the sea.

FRAUNCIS ENTEROLLES a famous pirat was borne in Valentia of noble parents and a princelie stocke: This man committed mightie and manie robberies at sea, and in the river of Genoua: and finallie, when in the yeare 1491. he had longe time followed a chace, he was by tempest and Fortune driven vpon the Ilande of Corfica, and those whose by chance escaped the daunger and sury of the Seas, incountred death on the land, and were all of them with their capteine FRANCIS hanged by the neck for their piracies, the rest that were left,

E 3 were

The Historie of Partaritus

were made Gallie flaues, being by the Ilanders furprised in their Gallie: and this was the end of this noble Valentinian.

MONALDO GUECCA a famous pirat borne in Nauar, flourished in the yeare 1496. This manne having occupied and strengthened himselse vpon the rocke of Hostia, hindered all the conuey of victuals to Rome after suche a manner, that neither wine nor corne, neither any other marchandise could be brought either from the kingdome of Naples from Corsica, or the river of Genua vnto the cittie: Against him Pope ALEXANDER sent the great Consaluo; who tooke the rocke, and brought MENALDO bound to Rome vpon a leane Iade in manner of triumph. And it is reported that he went with so consident a countenance; that he inforced terror in all those that beheld him, CONSALUO, for that he was a Spaniard, got him his pardon, and wrought the Pope to be very bountifull vnto him.

A true and famous History of Partaritus, king of Lombardie, who being pursued by Grimaldo, sled first of all to Cucano king of the Auarior Huns, and then into France, and finallie after manie tranailes was restored to his kingdom with much maiessie, wherein the worthy memorie of two faithfull servants is happilie registred.

ARTARITUS was the sonne of ALBERT kinge of Lombardie, who after the death of his father raigned himselfe in Millan, and GUNDIBERT his brother in Pauia. Betwixt these twoe there grewe a mortall discention, for which cause GUNDIBERT sent GARIBALD Duke of Turinge to

GRIMOALD duke of *Beniuent* a most worthy and valiant Capteine, requesting his assistance in armes against his Brother, and promising him in rewarde thereof, to bestowe his sister vpon him in mariage. But GARIBALD vsed Treason against his Lord, animating Grimoald to the enterprise not as an abetter, but a conqueror. For (said he) you may easily occupie the kingdome, by reason of the twoe brethren, whoe through

king of Lomberdie.

through their diffentions have almoste ruinated the same. GRIMOALD afferteined herof, made his fonne Duke of Beneuent: and leuieng a mightie power, fet onwards on his way to *Pauia*, and through euerie Cittie that he passed, he drewe friends vnto him, and won the better fort with benefites, to the end they should assist him toward the attainment of the kingdome: and comming to parlie with GUNDIBERT who (little suspecting the trecheries which GARIBALD had complotted, came flenderlie and courtlie accompanied to intertain him) he on fudden flue him, and occupied the kingdome. Partaritus affertained hereof, abandoned RHODELINE his wife and his lit tle fonn, and fled to CUCANO king of the Auarior Huns: GRIMO-ALD confirmed in the kingdome of Pauia, vnderstanding that PARTHARITHUS was entertained by Cucano; fentambassadors vnto him, threatning him, that if he retained PARTHARITHUS his enimie in his kingdome, he shoulde be assured to purchase of him a mightie enimie, and more, to occasion a prefent and dangerous warre.

The king of the Hunns affertained heereof, called PARTARI-THUS vnto him, and faid thus: I pray thée, gentle friende, depart into some other place: for if thou be heere resident, my good will towards thee will occasion great warres againste my felfe. PARTHARITUS vnderstanding the kings mind, returning into Italie, went and fought out GRIMOALD, reposing his life vpon the good dispositions of his enimie: And drawing neere the Cittie of Lodi, he fent before him one of his faithfull feruants called VNULFE, who might make manifest to GRI-MOALD, both how much he trusted him, and what he required at his hands. VNULFE presenting himselfe before the kinges Maiestie, told him that PARTARITUS his maister had recourse vnto his clemencie, and fought fuccour in his court: GRIMO-ALD admiring his confidence, faithfullie promifed him that he might repaire vnto him, vppon the faith of a prince affuring him, that before he should be harmed, he would hazard his owne hart.

A littlewhileafterwhen PARTHARITUS presented himselse befought fore GRIMOALD, and humblie knéeling on his knées besought

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The Historie of Partaritus

his fauour, the king pitiouslie and gratiouslie entertained and kiffed him, whome in humble manner PARTHARITUS faluted thus: mightie Soueraigne, I am thy feruant, who knowing that thou art a Christian, doubt not of thy compassion. I might (as thou knowest O king) have lived among Pagans: but what life were that? and howe base confidence were I in rather to trust the faithlesse, then humble my selfe to the faithfull? I beféech thée of mercie, and kissing thy feete craue maintenance. The king according to his maner fwering a solemne oath, promised him saieng: By him that begat me, fince thou hast recourse vnto my faith, I will neuer forfake thée: but I will take order for thee in suche manner. that thou maiest both honestlie and honorablie live in this countrey. Wherevoon he commanded him to be worthilie lodged, giving charge that he should be furnished of all necessaries whatsoeuer, vpon his treasurie.

Itchanced that PARTARITUS departing from the king, and repairing to his lodging, was suddenlie encountered with a whole troope of Cittizens of Pauia, who came to see him and salute him, as their forestemed friend. But see what great mischiese proceedeth from an euill and detracting toong? For some malignant flatterers beholding the same, sought out the king, and gaue him to vnderstande, that if he made not PARTARITUS suddenlie out of the waie, himselse without all doubt should lose both his kingdome and life: swearing to him, that all the cittie was alreadie addicted to take his part.

GRIMOALD confidering these thoughts, and by his ouermuch credulitie suspecting more then he néeded, suddenlie resolued on the death of miserable PARTHARITUS: and calling his councell vnto him ceased not to contriue the meanes howe the innocent might be made awaie. They séeing that daie far spent resolued the déed should be doone, the next morrowe animating the king by good words, who otherwise through seare was almost out of his wits: notwithstanding thorow their perswasions gathering to himselfe more considence, the better to coulour his intention, hee sent vnto him that night

king of Lombardie.

night manie excellent dishes and strong wines, purposing (if it were possible) to make him drunke: assuring himselfe that by the meanes thereof he for that night shoulde have more care of his sleepe than regard of his safetie.

But see how God helpeth the innocent: for a certein gentleman who before time had béene a seruitour in Partharithus fathers court, presenting him with a messe of meate from the king, and leaning downward as if intending reuerence to his Maiestie, tolde him secretlie howe the kinge the next daie had refolued to put him to death. For which cause PARTA-RITUS fuddenlie called his fquire, willing him for that night to give him no other drink but a little water in a filuer cup: knowing this, that if those who presented him in the kings behalfe would request him to carouse to his health, he might eafilie doo without intoxicating his braines, drinking onelie water. Those that served him at the table, seeing PARTARITUS take his liquor fo liuelie, certified the king thereof: who with much ioyfulnesse said, let the drunkerd drinke his fill for this night: but to morrowe yer euer he suspect the banquet, I meane to feast him with his owne bloud.

This faide, he caufed his guard to be fet the house, fearing and suspecting, least Partaritus should escape him in any sort. The supper being ended, and euerie one having taken his leaue, Partharitus thus lest alone with Vnulfehis trustie servant and the Page who ordinarilie attended on him to bed, he discovered vnto them howe the king had resolved to kill him: for which cause Vnulfe winding him about the necke with the sheetes of the bedde and laieng the coverlet and a Beares skin vpon his backe, leaving him without capp, as if he were some rusticke or common drudging fellowe, began to drive him out of the chamber, dooing him manie inivies and villannies, so that he verie oftentimes fell to the ground.

GRIMOALDS guard, whoe were appointed vnto the watch, féeing al these outrages, asked VNULFE what he meant. Why said he, my maisters, this rascal slaue hath made me my bed inthechamber of that drunken palliard PARTHARITHUS, which

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The Historie of Partaritus

is fo full of wine, that he sléepeth as if he were dead without stirring: and this is the cause whie I beat him, and I praye you dooth he not deserue it? They hearing these words, and beléeuing them to be true, did all of them laugh verie hartilie to heare the tidings, and giuing both of them licence to depart PARTARITUS hasted to the cittie of Hasti, and from thense went into France, praising God for his happie deliuerie.

As foone as they were gotte awaie, the faithfull page locked the door verie diligentlie, remaining all that night alone in the chamber: and when the messengers of the king came with commission to bring PARTARITUS to the pallace the nexte daie, they knocked at the doore, whome the page in humble maner faluted, praising them to have patience for a while: for (faith he) my Lord being wearie of his last iourney, sleepeth now verie foundlie: The messengers returning to GRI-MOALD, told him the pages answer: who all inraged, charged them presentlie to bring him to his presence: who repairing againe to the chamber doore, were in like fort once more folicited by the page to vse forbearance: but they admitting no delaies, cried out hastilie and hartilie, tut, tut, the droonkard hath now flept enough, and therevpon bearing the doore of the hinges they forceablie entered the chamber, and fought PARTARITUS in his bed, but found him not: wherevoon they afked the page what was become of him, who answered them that he was fled: The messengers all amazed herewith, furiouslie laieng hands on the childes bushie lock, and busseting him pitiouslie, brought him to the pallace: and conducting him to the presence of the king, faide, Mightie Prince, PARTHARITUS is fled, and this caitife boy helpt to conue him: and for that cause meriteth death: GRIMOALD commanded them to laie hands off him, and willed him with a friendlie countenance to discouer vnto him the manner and meanes how his maister had escaped awaie: The page told him euerie thing as it had past; whose faithfulnes when the king had considered vpon, he royallie offered him to make him one of his pages, assuring the lad that if he would be as faithfull to him as he had shewed himselfe towards his old maister,

king of Lomberdie.

he should both be rewarded and regarded.

After this, he made fearch for VNULFE, who being brought before his prefence, was pardoned by him, and not only pardoned, but commended. But as where affection is rooted, there no fauors can supplant it, nor promises suppresse it: so thefe two louing their maister PARTARITHUS verie deerelie, took no delight but onelie in desire they had to sée and serue him: for which cause a few daies after they repaired to GRIMOALD, beséeching him of license to séeke out their maister. Whie my friends (quoth he) had you rather séeke out your necessities, then liue with me héere in all pleasures? By God replied VNULFE, I had rather die with Partharithus, than liue in all other worldlie contents and delights. What (faied the king to the page) wilt thou also rather séeke out a bannished man, then serue a king? I my Lorde, saide he: for they are bad feruants that will leave their maisters in miserie. GRI-MOALD wondering at their confidence, & praising both their faithes, dismissed both of them with all fauour, giving them both horse and money to furnish and further them on theyr iournev.

The two faithfull feruants humblie thanking the kinge, tooke their waie into France, hoping to finde their maister in that place according as was appointed. But PARTARITUS fearing least by reason of a peace lattie capitulated betwixt DOGOBERT kinge of France and GRIMOALD, he should ebethere furprised suddenlie by some finister subtletie, tooke shipping for England: and having alreadie failed from the shore, the voice of a man was heard among the rocks, which asked for PARTARITUS and whither hewere in that ship. Whereto when answer was made that there he was, the voice replied, Then will him presentlie repaire vnto his countrey: for GRIMOALD a three daies hence is departed this life: PARTARITUS fuddenly returned backe, commanding the marriners to reenter the harbour: and as foon as he was landed, he diligently fought out the messenger that had thus informed him; but finding him by no meanes possible, he supposed it to be some messuage fent from God. For which cause, poasting towards his F 2 coun-

The wonderful dreame

countrey, and arriving amongst the confines of Italie, hee found there a great number of Lombards who expected him, with whom he entered Pauia, and driving out a little son of GRIMOALDS from the kingdome; he was by generall confent created kinge of Lombardie thrée monethes after the death of GRIMOALD. For which cause he presentlie sent vnto Benevent for his wife RHODOLINDE, and his sonne CUNIBERT: And being a godlie Catholike and iust man, a liberall patron of the poore, and father of the innocent: as soone as he hadde quiet possession of the kingdome; in that place from whence he fled, which is on the other side of of Testinus, he builded a monasterie to the honor and glorie of God his saviour and onelie desender, wherein there were divers Nunnes inclosed, whom he alwaies enriched with manie very goodlie possessions.

The Quéene likewise builded a church in honour of our Ladie without the cittie wals, adorning it with maruelous rich ornaments: his page and trustie servant returning to his court, as soon as they had tidinges of his establishment, were by him fauourablie intertained and richlie rewarded, Finallie, after he had reigned eighteene yeares, he departed this life not without the generall lament and teares of the whole inhabitants of *Lombardie*.

The wonderfull dreame of Aspatia the daughter of Hermotimus the Phocencian a verie poore man, who afterwards thorow hir wonderful vertues, became the wife of Cyrus king of Percia and was afterwards married to Artaxerxes.



SPATIA was the daughter of HERMOTI-MUS of *Phocis*, who after the death of hir mother, was brought vp and nourished in great pouertie: yet was not hir pouertie so gréeuous, as her continencie was gratious: in her infancie she had vnder hir chin a great swelling, which dissigned hir face,

and

Of Aspatia.

and was a great difgrace to hir fairenesse. For which cause hir father defirous to have hir cured, carried hir to a physitian, who promifed to heale hir for a certeine summe of money. The good olde man having no money, tolde the Phyfitian of his little meanes, beféeching him to stand fauourable vnto his child: but the greedie wretch which was too well learned in no pennie no Pater noster, told him, that then he had no medicine for him: for which cause the poore HERMOTI-MUS and his ficklie daughter repared home without fuccors. ASPATIA being thus ill bested, entered hir chamber, and setting hir glasse betweene hir legges, she gased so long intentiuelie on hir imperfection, and with so manie tender teares bemoned hir wants, till at last she fell asléepe, where voon a fuddaine she behelde a doue changed suddenlie into a woman, which faied vnto hir, Be of good chéere, and leaue thefe drug-maisters, and goe vnto the dried crowne of Roses vpon VENUS head, and taking some of them beate thou them to powder, and then doo thou but strew them vpon thy gréeuous fore.

ASPATIA having performed no leffe then was commanded hir in hir vision, was healed and became verie faire, and so manie were the graces wherwith she flourished, that no man could either compare or equall them. She had hir haires glorious and gold-like golden, somewhat daintilie curled, hir eies sierie and christalline, hir nose hooked, hir eares little, and the coulour of hir face like vnto Roses washed in milke, hir lippes crimosin, hir teeth more white than snow, hir voice was delicious sweete and musicall, hir delightes were estranged from all esseminate newsanglenesse: shee studied not to be rich in apparell (which is but the verie surfet of substance) because being nourished in pouertie, shee could not nor would not in anie wise yeelde any art to her beawtie, wanting both the meanes and the manner.

It chanced that this maiden amongest a great manie others was bought by a Baron, who belonged to king CYRUS, who séeing that she was beawtifull and faire, brought hir (after a verie solemne and sumptuous supper) into the presence

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The wonderful dreame

of CYRUS, accompanied with thrée other Grecian maids, who were tricked and attired by courtlie dames before hande, to the end they might know how to entertaine and delight the king; onlie ASPATIA would not admit any foile for hir faire, but after many refufals, at last confented to put on a sumptuous habit, wherein she stoode so melancholie and blushinglie, as if she thought all lookers on vnworthie to beholde hir beawtie: and fixing hir fiery eies vpon the ground, she wept bitterlie before CYRUS, who commanded the thrée other Virgins to sit downe by him, who were obsequious to his will: but ASPATIA fained as though she heard him not when he called hir, vntill the Baron who bought hir, enforced hir to sit by his maiestie.

CYRUS dallieng and beholding the thrée other virgines, commended their countenances, and condemned not their behauiour. But hauing but touched ASPATIA with the the tip of his finger, the fuddenlie cried out, telling him that thee thould be punished if the vsed fuch licentiousnesse. This her behauior pleased the king, whoe afterward offered to dallie with hir paps, the presentile flung from him and offered to depart: for which cause Cyrus maruelling at the great mind of ASPATIA farre against the custome of *Percia*, said vnto him that had bought hir, Thou hast onelie brought this mayden vnto me frée, sincere, and without spot: these others are but counterseits in their customes, and their beawties are but borrowed not naturall.

Herevpon CYRUS affected by this meanes, and earneftlie fixed his loue vpon ASPATIA fo that he forgat all other fancies, addicting himselfe onlie to hir bed and beawtie. Not longe after, ASPATIA called to hirmind the doome she had seen in hir dreame, and the speeches which were vsed, and in regarde of those benefits she had received, she erected a statue of golde in honor of Venus, and annexed therevnto a doue beawtised with costlie gems, offering daielie sacrifices to remunerate the Goddesse kindnesse. She likewise sent vnto her sather manie rich Iewels, and made him a man of great authoritie. A sew daies after a faire and curious Carkanet

Was



of Aspatia.

was fent out of *Thesfaly* in present to king CYRUS, who reioicing greatlie at the same, and finding his ASPATIA one daie assembly alient as alient as the same, and finding his ASPATIA one daie assembly as the carcanet out of a casket and saied vnto hir. How saiest thou my loue, dooth not this iewell become either the daughter or mother of a king? yes my liege saide she: whie then my loue, it shall be thine quoth he: discouer therefore thy neck, and put it on.

ASPATIA little respecting the rich guist, reuerentlie & sagelie replied thus, how should I be so bold to submit my necke vnto that gift, which is a present more conuenient for PARISA-TIDES thy mother? Giue it hir my Lorde, and I am readie to fhew you my neck without any fuch ornaments. CYRUS reiovfing at hir answer, kissed hir, and having written all the manner of discourse which had past twixt him and ASPATIA, he fent the same with the carcanet vnto his mother. PARISATIDE no lesse delighted with the letter than the carcanet, renumerated ASPATIA with rich gifts and royall presents, and conceiuing a gratious opinion in that ASPATIA gaue hir place, shee euer after loued hir and presented hir both with the carcanet and much other treasure. ASPATIA humblie receiving hir inestimable curtesies, sent both the iewell and treasure to Cy-RUS with this message: These for a time will helpe thee, and for that thou art mine ornament, meseemeth I have obtayned a great gift, if as I both should and woulde, I heartelie loue thee.

CYRUS was amazed at this deed, and not without reason, because this woman had no meane minde, but the courage of a great and magnificent princesse. But when CYRUS was slaine in the warre which he waged againste his brother, Aspatial remained prisoner: notwithstandinge sought out, and at the last sound by the noble ARTAXERXES, she was deliuered of hir bonds, & such as had captuated hir, were committed themselues. Finallie, being richlie apparailed like a Princesse (although by reason of the deth of CYRUS she made great resistance, ARTAXERXES being vehementlie enamored of her beawtie, after long intreatie and comforts, at last won her F 4

A wonderful reuenge

confent and married hir: yet as some writers testifie, the in tire affection she bare hir last husband, was neuer extinguished untill she died.

A wonderous revenge executed by Megallo Lercato of Genoua vpon the mightie Emperour of Trabifonda.

T fuch time as the *Genowaies* weare Lords of certeine citties in the *Leuāt* it chanced that amongest other Cittizens whoe traffiqued in *Caffa*, & were most familiar with the Emperour of *Trabisond*, there was one called ME-GOLLO LERCATO, whoe by reason of his rare quallities, was excéedinglie sa-

uoured by him: for which cause he was greeuouslie enuied, and hated by the principall courteors, whoe ceased not continuallie to inuent new meanes & waies whereby they might bring him in disgrace. It fortuned that sporting himselse one daie at the game of chesse with a yoong Noble man who was greatlie beloued by the Emperor, they sell at wordes and bitter vpbraides: amongst all others, the yong Noble vttering certeine speeches in contempt of the name of GENOWAIES, MEGOLLO was inforced to give him the lie: but see the other little moved therewith, his countrey dishonoured, and the court laughing at him, he sought his remedie at the Emperors hands, from whom he could get no redresse in repaire of his honor.

For which cause MEGOLLO hotlie discontent (though for a purpose he smothered his displeasures a space) a sewe daies after upon a lawfull cause tooke occasion to craue the Emperours licence, and departing to Genua altogither inflamed to reuenge, he surnished himselfe by meanes of some parents and friends, and rigging out two warlike Gallies, he sailed with them into the great sea, and there indeuored him selfe to spoile all the coast and ransacke euerie shippe belonging to the Emperour: whomesoeuer hee tooke, in waie of great

of Megollo.

great disdaine he cut off their noses and eares, and though there were manie ships set out against him, yet in spight of all he neuer defifted from endangering him: and this might he the better performe, in that his ships were verie swifte: and when he found himfelfe at any difaduantage, he coulde both leave and take how and when it pleased him. It chanced amongst manie other preparations that were set out to intrap him; foure flout Gallies were rigged, who vpon confultation as foone as they had difcouered him, deuided themfelues apart, thinking to inclose him in the midst of them. & fo all at once to affaile him. MEGOLLO that quicklie perceiued their pollicie, fuddenlie fained to flie: whom when their fwiftest Gallie had long time pursued, and ouer-wrought all hir conforts, MEGOLLO made hed againste them, and slewe them, and ferued them all after the same sauce, to the woonderfull amaze and discontent of the Emperor.

Amongest one of these Gallies, there was an olde man with his two fonnes, whoe fearing the like fortune which had befalne others, should light on him and his sonnes, humblie prostrating himselse at MEGOLLOS séet, he humblie intreated him for mercie: The old mannes teares were gratious, and had fuch power ouer the generous mind of MEGOLLO; that he forgaue both him and his fonns with the rest that were aliue in his Gallie, and fent him back vnto the Emperor with a vessell sull of Eares and Noses, willing the olde man to let the Emperor vnderstand that he would never cease to indemnifie him, vntill such time as he hadde fent vnto him the man who had so disdainfullie and dishonorablie injured him in his court.

The Emperor afferteined hereof, determined with himfelfe as the leffer euill, to go himfelfe in person vnto the sea, and carrie with him (as he did) the yong man, who had occafioned all this trouble: MEGOLLO hearing thereof, thrust his Gallies néerer the shore: when as the Emperor presently in a light boat fent him the yoong Noble with a rope about his necke: whoe having his eies proude with teares, humbled himselseat MEGOLLOS féet, beséeching mercy: MEGOLLO com-G

passionate

The memorable deeds

passionate therewith, bad him get him thence, telling him that it was not the sashion of the Genowaies to tyrannize ouer esseminate milksops.

The parents of the yong man seeing him returne againe beyond their expectation, received him with great ioye: divers offers were made by the Emperor to MEGOLLO, who resusing them all returned this answer: That he came thither not for desire of riches but for honors sake, and to eternise the name of the Genowaies, admitting no other covenantes but this, that in memorie of those his actions, a pallace shuld be reared in Trabisond for the commodity of the Genowaies, wherein he would that by a curious hand and cunning work man those his actions shoulde be eternized: which being afterwards sullie observed by the Emperor, they whoe traffiqued there followe their marchandize with more honor then they were accustomed. MEGOLLO after this worthie acte returned home to Genova, where he was received and gratisied with great honors by the Cittizens.

The memorable deeds of Valasca a Lady of Bohemia, whoe causing all other Ladies to kill their husbands, Brethren, and sonnes, raigned seven yeares in Bohemia.



Read in the *Bohemian* historie written by Pope PIUS, that this VALASCA of whom I heere meane to intreate, was a woman of great mind, bolde in all attempts, and highlie fauored by Fortune: and to the end you may the better vnderstand hir historie, I will first of all begin with hir cause of

hatred. You have therefore to confider, that CROCUS fecond Duke of *Bohemia* dieng without iffue male, his daughter LIBUSSA (held in those daies in as great account as one of the *Sibils*) with the fauour of the people, and good liking of the better fort, was placed in hir fathers seate, and governed that Province manie yeares, with the generall good liking



of Valasca.

of all men. Finallie, having given a just fentence in right of certeine possessions against a mightie man in that countrey, he being therewith incensed, provoked vp the people against hir, saieng that it was an oprobrious & scandalous thing for such a people as they were, and so great a Nobilitie as was resident in that place, to suffer the kingdome & causes of justice to be under a woman.

LIBUSSA having intreated filence at their hands for a time. faid vnto them that she knew their new desire, and was not ignorant of their firme determination, disabling her selfe to fatisfie their expectations, praising them to assemble the next daie; which, according as she willed them they perfourmed. The morning began noe fooner to pushe forth his blushinge beawties, but the people repaired to the iudgement feat in great multitudes: and as foone as the pallace was filled euerie waies by them, LIBUSSA began to speake vnto them on this maner: You know (Bohemians) that to this present day I have beene your peaceable and bountifull Ladie according to womens custome, whoe are audatious in nothing but in offering curtesies. Hitherto haue I not béene offensiue to any of you, either chargeable by reafon of Pompe, shewing my felfe rather a mother vnto you, then a mistresse: but ingratefullie, vnkind men as you are, requite you my gouern ment. But at these your actions woonder not I at all, because you accustome your selves to the common fashions of men, who are neuer content, but are more skilfull to desire a just and mercifull Lord, then having him they have knowledge to kéepe him.

As touching mine owne title, I wholie furrender it into your hands: and as you have defired one who shal governe you, and order your lawes as he list; so am I contented you shall have him. Therefore go ye and take me a white horse, and bridle him with all his other apparell and ornamentes, and afterwards lead him to such a plaine where he may take that waie which best likes him. Which doone, let him trot as he list, and sollow you him by his footsteps: as he turnes, so turne you: and as he returneth, so returne you: finallie,

G 2 when

The memorable deeds

when you shall see him staie before a man that seedeth at an iron table, then assure your selues he is the man sorpointed to be my husband, and your prince. This hir speeche pleased them all: so that taking with them the horse as LIBUSSA had instructed them, they let him fréelie goe and sollowed him. But scarselie had they trauelled ten miles, when as the horse staied at a river called Bieli, and arrested himselse before a countrey sellow called PRIMISLAUS: shewing manie signes of humanitie and observance toward him.

The Bohemians, as well the nobles as commons, behoulding this, ran with all hast vnto him, and after their salutations said thus vnto him: Mount vppon this horse, and goe withvs: LIBUSSA hath chosen thee for hir husband, and the Bohemians admit thee for their prince: PRIMISLAUS, although he were a poore countrey clowne, not incapeable of the generall desire of rule which attainteth all men, gaue vnto them a homelie salutation after his manner, and tolde them that he was addressed to doo whatsoeuer pleased them: and vnder standing that he was to goe to LIBUSSA (as if hee had a longe voiage to make, he sastened his bottle to his saddle bow, and grasping his bread and cheese in his hand he rode on seeding like a rusticke king, which was a verie sufficient euidence of that which LIBUSSA before time had declared and told vnto them.

As foone as his guttes were full and his bottle emptied, he mended his pace, and they conducted him with great pomp and honnour into the cittie, where he tooke LIBUSSA to wife, and during all his life time was wholie ruled and gouerned by hir counfels and perfwafions. But after fhe had fubmitted hir felfe to the destinies, the gouernment remained wholie in PRIMISLAUS hands, and the authoritie of Ladies ceased, which euen vnto that hower was both maintained and augmented by Libussa. After this, VALASCA (which whilst Libussa liued was hir secretarie) being a Ladie of great valour and no lesse resolution then an Amason, not induring or abiding that the authoritie of women should be thus aunihilated, assembling one daie in a privile place all those that were of her faction,

Of Valasca.

faction, she said thus vnto them:

My fifters, we have loft our good Ladie, who alwaies defended vs from the outrages of men, neither could she euer endure that we should be ouerborne by them, so that she her selfe held the Emperie, and we with hir were in respect held and accounted for Queenes. You fee now, how inforced we indure a hard and miserable seruitude, liuing vnder the gouernment of our husbands after the maner of slaues, except of our felues we shall gather head and courage to recouer our former liberties. Wherefore, if your thoughtes be as mine is, let vs ioine like heroick Ladies, and we will eafily recouer our estates. I (as you know) was secretarie vnto LIBUSSA, of whom I learned that which she knew: I am skilfull in inchantments, and the nature of hearbes is not vnknowne vntome: if therfore you have any meaning or will to followe me, affure your felues, that you shall be once againe lords ouer men.

Vpon these words, the whole assemblie of women condiscended to VALASCAS words, and mutuallie conspired against men. During this time, PRIMISLAUS dreamed one night, that a virgine gaue him bloud to drinke: for which cause he being a notable foothfaier, and willing to preuent a mischiese which (as he imagined) might verie easilie be impugned, hee conuocated all the chiefe nobles of his Prouince, vnder intention to prohibit the ouer-great licence and libertie which women had in the common weale: namelie, the women were accustomed to ride and run the race on horssebacke, to tournay, shoote, and followe the chace, and brieflie to exercise themselues in all warlike discipline, which (as he thought) were matters manageable by men, and vnfit tasks for women. But the Barons scoffed at him when he told them ther of, and faid, that they rather deserved love and reverence for their agilitie and hardines, then reproofe and dishonor.

VALASCA meane while defifted not neither daie nor night to exhort hir confederates, and often with drinks & inchantments turned away their affections from the loue of men, and daie by daie drewe more and more into this her League

G 3 of

The memorable deeds

of conspiracie. Finallie, when she perceived that she hadde gathered a sufficient power both of married wives & maids, in one night she caused everie one of hir saction to kill their sathers, husbands, brethren, and sonnes in their beddes, and afterwards taking armes, with great expedition, they all of them marched togither to a place appointed them by VELASCA, not farre distant from Prage, and subduing some that had them in chace, they made a roade to Vissigrade whereas PRIMISLAUS aboad, intending there to surprise him: but seeing they could not take the fortresse, they retired themselves into a mountaine, a place naturallie impregnable, and there building a castle, they called it Deivizo that is, the place of virgines, bicause that in their toonge a virgine is called Deivize.

This action of theirs feemed abhominable to all the inhabitants of the countrey, as wel in respect of the great slaugh ter they had made, as also because they had a great suspition of further mischéese, sor which cause they generallie gaue PRI-MISLAUS to vnderstand, that they were addrest to bidde these new Amazons battell, and that, if it pleased him to marche forward with his hoaft, they also were in a readinesse to follow him. The K. certified them, that at that present he could not come, by reason that the Gods had admonished him, that all those who were addicted to indemnifie the virgines, were to die; certifieng them that it was behouefull to go another time. But they, who fet light by his counfell, leuieng by them felues a great armie, marched toward Deiuiso and striking battell with VALASCO, were ignominiouslie ouerthrowne and put to flight with the flaughter of the greater part of the armie: and whereas in this feruice Malada, Nodea, Suatacia, Vorasta, Ragda, Zastana and Tristana, had behaued themselues valiantlie; in rewarde of their feruice they had collars and chaines of golde given them: and amidst that vnmeasureable pray which they had, euerie one was rewarded acording to their defart.

VALASCA flue with hir owne hand feuen of hir enimies, and after that time was held and eftéemed for a goddeffe, fo that neuer

of Velasca.

neuer after that time the Bohemians had the courage to troble or moleft them: But they euerie daie ranged about the confines, spoiling, robbing, and burning, and daie by day inforced greater dread and seare in the harts of their enimies: and being now Ladies and soueraignes of the better part of Bohemia, they were constrained to haue the companie of men, by reason that otherwise by course of time and warres they were likelie to be reduced and brought to nothing: for which cause, marrieng themselues they made a lawe, that those maidens who were borne by them should with all dilligence bee tenderlie and carefullie brought vppe: as for the males, they commanded that their right eies should be pulled out, and their middle singers cut off, to the ende, that hauing attained Mans estate they should be disabled to shoote in the bowe, or to handle warlike weapons.

Finallie, VELASCA having afflicted Bohemia for the space of seuen yeares, and made them altogither tributarie, was deceived by PRIMISLAUS, whoe wrote hir a letter that the Barons against his will had attempted hir with war, and that he was greatlie pleased that they had received condigne punishment for their insolence: assuring hir, that he hadde alwaies held hir in place of his daughter, not onlie for that she had beene secretarie to his wife, and well thought of by her, but for that she knew so well to gouerne so great a state as Bohemia was for the space of seuen yeares. And moreouer, that now fince he felt himfelfe olde and vnable to gouerne his fubiects; on the other fide, his fonne too yoong in yeares for so waightie a credit, that his will was to render into her hands the fortresses, so that by this meanes at one time he would yéeld all Bohemia into hir hands, referring the estate of his fonne and heire, to hir kindnesse and curtesie, contenting himselfe to returne vnto his first estate, and liue satisfied in the towne from whence perforce they had taken him, and afterward vnwillinglie crowned him. And him séemed as he wrote, that it should so be, that as from a ladies hands he received the throne, fo to a ladies hands he might return the title.

G₄ This

The memorable deeds

This letter written and fent vnto hir, wonne fuch credit with hir, that presentlie she sent before hir a squadron of hir best Amazons to receive the fortresses, whoe were brought into the lande with great folemnitie, and entertained in the Dukes owne pallace: but whilft thee were at the table, they were all flaine by a troope of armed meu, whoe were hidden for that purpose. They having slaine these, ran to Deiuiso with a great armie, & VALASCA having notice of the strange accident, issued hir selfe smallie vnattended and cloased in glittering armes, and mounted vppon a verie braue and lustie courser, that lightened fire from his nostrils, shee was followed by some few a farre off, whilst hir selfe solie incountred the whole hoast that came against hir, and without anie word speaking she laied about hir like a Lionesse or a Libian Tygre in his great furie. Finallie, falling in the midst and thickest of hir enimies, she died valiantlie.

Hir companions a farre of as foone as they vnderstood of the death of their princesse, not vnder anie hope to conquer, but stimulated to worke reuenge, sell to armes: betwixt whom and the *Bohemians* was a most bloudie and desperate sight: but the Ladies at last having the worst, were inforced to slie, whom the *Visseradians* following, entered togither with them into their Castle, and having caused the gates to be shut, and being Lordes of the fortresse, they cut all the poore women to peeces. And thus was *Bohemia* delivered from the tyrannie and thraldome of women: And VELASCA, being worthie to be eternized amongst the Ladies of most samous memorie, laie vnburied, and served for a prey for birds and beasts to seed a vpon.

An

An excellent example

An excellent example of continence in Frauncis Sforza.

Mongst all other I will not pretermit a singular example of continence in Francis Sforza, whose deserved in this action of his to be compared with ALEXANDER the great, and Scipio the noble: Cassanoua a castle of Luke be ing forciblic surprised by Erle Francis. There were certaine souldiours

who tooke a faire and tender yoong damosell prisoner, whoe whilst they forceablie drew hir from out the house, weepingly besought them to present hir to the earle FRANCIS SFORZA and to no other, so that they whoe had outraged hir, searing the displeasure of the countie; suddainlie presented hir vnto him.

At that time FRANCIS by reason of his yoong yeares, and the found complection of his bodie, was verie proane and addicted to wanton and effeminate pastimes: and although hee were inueigled by the tender yeares and excéeding beautie of the maiden, notwithstanding he inquired of hir whither she had rather consent vnto euerie pleasure wherin he might imploy hir, or remaine in their handes whoe had first taken hir. Whom she thus answered, that she would be alwaies readie to obay him, so that it might please him to set hir free from the handes of base iniurie. Wherevpon FRANCIS prefentlie commanded that she should be conducted vnto his pauilion. When night came, and before he entered the bed, he asked the maiden againe, if she were of the same minde, or whether she had changed hir purpose. Who answered him that she continued resolued, then he willed that she shoulde difrobe and vncloath hir bodie, and fo to laie hir felfe downe by him.

But no fooner was she entred bed, but she espied the picture of our Ladie painted after the maner, wheron turning

H towards

of Francis Scforze.

towards the Earle she wept and with all reuerence & sham-sastnesse she said vnto him: O my Lorde I pray thee for that vnspotted virgines sake, whose image is in our sight, vouchsase to be the protector of my virginitie, and thorough thy elemencie grant that without stain or dishonour I may returne vnto my betrothed spouse, who liueth a desperat and desolate life amongest the other captiues. And whereas I promised thee to submit my selfe to thy will, no other thinge moued me therevnto, then the desire I hadde to deliuer my selfe from the hands of those who rauished me: and not that alone, but the instice and pietic I have heard of thee, made me conceaue a great hope to submit to him who had so great vertues to command.

These words had so great power in the mercifull and generous mind of the Captaine, that they extinguished in him all heat of vaine defires, fo that of his owne proper charges he rescued the husband and redéemed him from thraldome. restoring the yoong virgine vnto him as soone as he came in to his presence. Hir spouse knéeling vppon his knees, and fighing bitterlie, faid; My Lord thou dooest fullie answere the great expectation and fame which through euerie part is dispersed by thee, so that there is no land nor no peere in the world that either may match thee for humanitie, or conquer thee in clemencie. Almightie God, who may requite thée in our behalfe, yeeld thee condigne fauours for thy vertue: The Countie would have given him manie thinges of that praie that he had taken, but the yong maiden would accept nothing, faieng that the neighbours féeing fuch gifts, woulde thinke and imagine that it were the price of hir virginitie that she had lost, and so by that meanes she shoulde fall into verie great infamie, which she euer rather chose to slie than death, wherevoon Frauncis Sforzedismissing them, they joy fullie returned into their countrey.

Of

Of many infortunate men.

Of many learned men ancient and moderne, who violently and infortunatelie ended their daies.



HEMOSTOCLES the Athenian flue himfelfe. LUCRETIUS the Philosopherdied the felfesame death, and GALLUS (as learned as both they) was murthered by his owne handes: PLINY was smothered by fire in the mountaine AETNA. Besides all these, manie other neuer seconded in science peri-

shed sinisterie. Thales the Milesan died for thirste, Zeno was slaine by the commandement of the Tyrant Phalaris. Anaxarchus by the iudgement of Nicocreon sinished his life with manie tortures. Archimedes the Philosopher an excellent Mathematisian was slaine by Marcellus souldiers: Pythagoras with his threescore schollers was put to the sworde. Anacharsisdied suddenlie. Diodorus burst thorough harts greefe, by reason he could not answer a question which Stilbo the Philosopher had propounded him. Aristotle after he had lost the fauour of Alexander, being in Calcide, drowned himselfe in the floud Euripus. Calistines his scholler was cast hedlong out of a window. Marcus Tullius had his ears and hands cut off, and set up in the publike place where the Orators declaimed.

SENECA was put to death by his scholler NERO, whoe had first caused his vaines to be opened in a bathe of hot water. IOHANNES SCOTUS reading in England, by a sudden conspiracie of his schollers was with his best fauorites put to death. but if I should vndertake to repeat all the haplesse endes of these ancients whoe were excellent in learning, it were too long for me to write, or you to read. For which cause I will begin to let you vnderstand the death of some moderne learned. Petrach died suddenlie, Domitius Caldarinus perished through the sicknesse of the plague. Consiliator was burned aliue. Angelus Politianus sinished his daies by having his

H 2 braines

How king Rodorigo

braines dasht out against a wall. PETER LEO of Spoletum was drowned in a ditch, the Lorde FRANCIS PICO was slaine by his tenants. FISHER and THOMAS MOORE were beheded, CRANMER and LATIMER burned, the rest since fresh in memorie I néed not to trouble you with: I onelie set these down for the learned to consider vppon and examine themselues by circumstances, & cunninglie canuase in their conscience an argument a comparatis.

Howe kinge Rodorigo the last of the Royall house of the Gothes, lost his kingdome and life thorough his incontinence.

N the yeare 712. RODERIGO raigned in Spaine, who earnestlie enamored of a daughter of IULIANS Countie of Cantabre, and desirous to gather the sruite of his loue because otherwise he might not in that the maiden was verie honest and vertuous, he sent hir father embassadour into France, & by that oportunitie enforcing hir.

he satisfied his lewd and dissolute lust. IULIAN returning into Spaine, and vnderstanding the heavie case and estate of his daughter, made shew before the king that he was vtterlie ignorant thereof, and after a few daies he fled into Affrica with all his familie: taking vppe his house in the cittie of Lepte: and feeking out MUCA the gouernour of Affrica hee tolde him of the outrage doone him by the king, and howe for that cause he was come vnto him. First to offer him a great rich, and faire empire: next, to profer him his feruice: and moreouer faid he, the time is come to reuenge the Arabians which were flain a few yeares past in the hoast of king BAM-To the performance whereof I will backe you with the greater part of the Lords of Spaine, whoe will be readie to assist you in this enterprise, bycause the king is deadlie hated of them, both for his crueltie and lawlesse corruption. MUCA

lost his kingdome.

MUCA fent him vnto king MULIT in Arabia, whoe hearing IULIANOS purpose, dispatched him with letters to MUCA wher in he wrote that he should fauour him with all reasonable helpes. MUCA gaue him an hundreth horsse and soure hundreth men on soote, vnder the conduct of a famous captaine called TARIFFE: with this power they passed the Seas, & landed in Spaine: and to the end they might the more securelie beard the enimie, they builded a cittie which they called by the name of Tarisse captaine of the Barbarians. And associated as IULIO had given notice to his consederates for what occasion he was come, & what desire he had to revenge him of the iniurie doone vnto him by the king, many of them vnited themselves with the Arabians, and overran al the contrey of Algasera which the said IULIANO had in government vnder the said king.

The Arabians of Africa feeing the great progresse and fortune the countie had, and affured of his faith, fent him twelu thousand horse, and a great multitude of footmen, by reason that they had intelligence that the king had fent against him his cofin IGNICUS with a huge hoft, who fighting many times vnhappilie with the Moores, at the last was himselfe slaine, & all his followers cut in péeces: wherevoon the Moores being rid of this impediment, ouerran and spoiled a great parte of Spaine. For which cause the king leuied a greater army than the first, and comming himselfe to wage the fight with the Moores, there fell a terrible and dreadfull battell betweene both the armies, which continued eight continuall daies, faue onlie the intermission of night, but by reason of the rebellion of the two late kings fonnes called DETIFA the king had the worst and perished in the field with many other valiant perfons: and the Moores like couragious victors possessed the spoiles. This defeat was on funday being the xi. of Septeber in the yeare 719 The Moores attaining victorie, had the dominion of Spaine.

Of

Of many famous men.

Of many famous men whoe leaving the government of the Commonweale gave themselves over to a private life.



ATO the Censor was the most vertuous and best reputed Romains that flourished in that time: for during al the daies of his life, there was never man that saw him commit anie light action, neither lose or diminishe any one inch of his severe gravitie. This man after he had lived fifty and eight

yeares, leaving the travailes of the common wealth, went and spent the remnant of his life in the kingdome of Naples in a village called at that daie Picenio, and in this time POZZUOLO liuing vpon his owne liuelihoods and reuenews: And whilest thus this good and vertuous CATO lived sequeftred from all others, sometimes reading his bookes, some other times trimming his vines, there was one of his neibours who wrote vpon his gate with a coale, O fortunat CA-TO thou only among ft al others knowft how to live in this world, LUCULLUS the Conful and Romaine captaine remained in the Parthian warres, and continued the same for the tearme of fixteene yeares: in which he acquired much honor to Rome, many laudes for the common weale, much fame for himself, and as great riches for his house. This man, after he returned from Afia to Rome, and found the commonweale altogither swarming with dissentions by reason of the factions of SCILLA and MARIUS, purposed with himselfe to leave Rome and to build him a certaine place of pleasure néere Naples, vpon the river of the sea at this daie called Castello di Lupo, in which place he reposed ten yeares: entitled to all kind of pleasures and quietnesse of mind, frée from all trauailes and troubles, till suche time as he finished his wearied age with a contented and worthie death.

DIOCLESIAN, after he had gouerned Rome and the emperie for the space of eighteene yeares, vtterlie refusing all the Empire,

Of many famous men.

Empire, departed Rome, and repaired to Salona in Dalmatia where he was borne. But two yeares after that he had refused the Romain empire, an honourable embassage was fent by the Senate vnto him, praieng him earnestlie that he would have pitie on the commons, and content himselfe to returne to Rome. It chanced that at such time as the said Embassadors came into his poore and homelie cottage, hee himselse was in a little garden he had, setting of Lettises and divers other hearbes; and affoone as he had heard the discourse of that they were to deliuer him, he returned them this answer: Séemeth it a requisite matter vnto you my freendes, that he who hath planted, cut, and watered lettice as these be, should leave them to seeke royalties, and not to eate them in repose and quiet in his owne house? yes my friends, it is better eating these in quiet, then gouerning of Rome with care.

Moreouer he faid vnto them, Now haue I proued howe much it availeth to commande, and howe healthfull it is to plough and dig. Leaue me therfore, I pray you, in my house: for why, I rather defire to get my liuing in this village with my handes, than to have the charge of the Romaine empire accompanied with hate. PORIDES the Athenian having in great iustice gouerned his common weale for the space of fixe and thirtie yeares, at laste growing olde and satiate of publike affaires, departing Athens he went vnto a certein Lordship of his left him by his auncestors in a certeine village without the cittie; in which plieng his booke by night, and labouring his fields by day he lived fiftéene years more; Aboue the doores of his house these words were written.

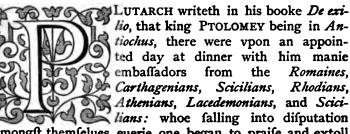
In veni portum: spes & fortuna, valete Nil mihi vobiscum est, ludite nunc alios.

SCIPIO the Affrican was one of the best beloued and honored captaines that euer Rome had: for in the space of sixe and twentie yeares wherein he continued warre in Spaine, in Affrica and Afia, he neuer committed anye dishonost action, neither lost any battell: he neuer denied any man Iustice, neither was there euer one obscure or base thought knowne ΗΔ

A most subtile dispute

knowne in him: he subjugated Africa, ruinated Carthage, ouercame Hannibal, destroied Nununtia, and also restored Rome, which after the battell of Cannas was almost forsaken and abandoned. This man in the two and fiftie yeare of his age departed Rome, and retired himselfe vnto a little farme of his which was betwixt Pozzuolo and Capua, in which (as SENECA witneffeth) he had no other reuenewes but certeine fields wherein he liued, a house wherein he lodged, a barne wherein he bathed, and one of his Nephues who ferued him: And with fo great affection retired hee himselfe to the farme house, that for eleven yeares space which he liued, he went not once to Capua or set foot towardes Rome. All these excellent men of whom we have spoken, with manie infinite others also, left their kingdomes, Consulships, gouernments, citties, pallaces, fauourites, cares and ritches for no other intent, but a quiet life: intending after worldlie affaires to reconcile themselues to a more straight order, having respect to that which insueth after death.

A most subtill dispute made in Antioch in the presence of king Ptolomey, by seuen seuerall Ambassadors which of their Common-weales had the best lawes and most notable Customes.



amongst themselues, euerie one began to praise and extoll their countries Lawes and customes, as the best and moste exquisite.

The dispute was handled with great feruencie betweene them,

amongst Ambassadors.

them, and with manie reasons each one endeuoured himfelse to dignisse his state: for which cause PTOLOMEY desirous to know the truth, and to bring all contentions and discords to an exigent, commanded them that euerie one should write or speake their customes or perfect Lawes which they had in their common weales: for by that means it might be easilie iudged, which province best deserved the Palme of iustice.

The Embassadors of Rome began and said, We hold our Temples in wonderous great honor and reuerence, we yeeld great observance to our gouernors and rulers, we gréeuoussie punish the wicked offenders and malesactors.

The Embassadors of *Carthage* faied, in the Commonweale of *Carthage*, the nobles cease not to fight, the commons and mechanicall persons to labour, the Philosofers and learned to instruct.

They of *Scicilie* faid, In our lande we observe intire iuftice, we traffique with vpright conscience, and generallie imbrace equalitie.

They of *Rhodes* faid, In our common weale the olde people are honest, the yonger sorte shamesast, the Ladies and women solitarie and silent.

The Athenian Embassadors faid: In our common weal the rich are not permitted nor allowed to be partiall; the poore to be idle; neither those that gouerne, are suffered to be ignorant.

The Lacedemonians said, in our State, enuie raigneth not, because all are egall: nor auarice because our goodes are in common: nor any suffred to be idle, but euerie one doth labour.

The Scicionians saied, In our common weale, we permit nor maintaine any trauailer, least returning home againe he shoulde bring vs matters of noueltie, neither admit we Physitians, who spoile and kill the whole, nor

Strange Lawes of

Orators, who maintaine publike contentions.

Assone as PTOLOMEY had heard all the seuen Ambassadors, he praised all their common weales, saieng: that they were instille and worthilie gouerned, commendinge their customes and holding their lawes praise worthie: wherevoon with great honors everie one returned to his lodging, glorisieng and reioycing in their credit, and satisfied in his justice.

Strange Lawes of Tirzus the Tyrant where-through he with stood Conspiracies.



RIZUS the Tyrant endeuouring to preuent the coniurations and trefons which might be imagined and wrought against him by his cittizens: forbad them by an especiall and prescript law, to surcease their private and publike conferences, tyranizing as well over their toongs

as their trefure. But his cittizens enuieng and hating this his commandements, kept their confultations by becks, geftures, and eager countenances when they were agreeued, and fmiling and pleasant lookes when they were contented: if dangers threatned them they frowned, if Fortune sawned they were not froward: by this meanes expressing and shewing the affections of their minds, and de luding the pollicie of the tyrant.

TIRZUS féeing and beholding this varietie in the faces of his cittizens, began to feare, and for that cause forbad them such like significative and mute consult: whervpon, one of his cittizens amongst the rest, repining at his tyrannie

Tyrsus the Tyrant.

rannie inuented a new meanes: and entering the pallace with other friends, wept and cried out verie bitterlie. The Tyrant vnderstanding héereof, hasted him with some of his guard, to depriue the eies of their naturall libertie, in like manner as he had reduced the toong and gestures into seruitude, but the people amazedlie hating his insolence, drew the weapons out of the hands of his guard, and murthered both him and all his followres.

FINIS.



PHILLIS: Honoured with Pa:

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storall Sonnets, Elegies, and amorous delights.

VVhere-vnto is annexed, the tragicall complaynt of *Elstred*.

Iam Phæbus disiungit equos, iam Cinthia iungit.



At London,
Printed for Iohn Busbie, and are to
be fold at his shoppe, at the West-doore
of Paules. 1593.



TO THE RIGHT

worthy and noble Lady, the Countesse of Shrewesbury.



Haue aduentured (most noble Lady) with the wrastlers of Olympia, tho not to win, yet to worke for the Garland; the iudgement of my industry relyeth on your Ladishippe, who haue both

authoritie to conuict, and knowledge to commend. I have chosen you Madam among many, to be the Soveraigne and shee Mecænas of my toyle, because I am assured, that the great report of your learning and vertue, (wherewith as yet it hath not pleased you to dignifie the world) must even now be exemplified in mee, who dare promise as much in affection, as any other can performe in perfecti-

A3

on

The Epistle.

on. May it please you to looke and like of homlie Phillis in her Country caroling, & to countenance her poore and affectionate Sheepheard, who promiseth under the onely encouragement of so noble a Lady, to employ all his best deseignes, life, and studies, to your good lyking.

Your Ladiships most humble to commaund

Tho: Lodge.

The Induction.

I That obscur'd haue fled the Sceane of Fame, Intitling my conceits to nought but care, I that haue liu'd a *Phænix* in loues flame, And felt that death *I* neuer would declare, Now mount the Theater of this our age, To plead my faith and *Cupids* curfed rage.

Oh you high sp'rited Paragons of witte, That flye to same beyond our earthly pitch, Whose sence is sound, whose words are seat and sitte, Able to make the coyest eare to itch:

Shroud with your mighty wings that mount fo well, These little loues, new crept from out the shell.

And thou the true Octavia of our time,
Vnder whose worth, beauty was neuer matched,
The Genius of my Muse and ragged rime,
Smile on these little loues but lately hatched,
Who from the wrastling waves have made retreate,
To pleade for life before thy judgement seate.

And tho the fore-bred brothers they have had, (Who in theyr Swan-like fonges Amintas wept) For all their fweet-thought fighes had fortune bad, And twice obscur'd in Cinthias circle slept:

Yet these (I hope) vnder your kind aspect, (Most worthy Lady) shall escape neglect.

 \mathcal{A} nd

The Induction,

And if these Infants of mine artlesse braine,
(Not by theyr worth, but by thy worthinesse)
A meane good liking of the learned gaine,
My Muse enfranchis'd from forgetfulnesse:
Shall hatch such breede in honour of thy name,
As moderne Poets shall admire the same.

As moderne Poets shall admire the same,

I meane not you (you neuer matched men)

VVho brought the Chaos of our tongue in frame,

Through these Herculean labours of your pen:

I meane the meane, I meane no men diuine,

But such whose feathers are but waxt like mine.

Goe weeping Truce-men in your fighing weedes,
Vnder a great *Mecænas I* haue past you:
If so you come where learned *Colin* feedes
His louely flocke, packe thence and quickly haste you;
You are but mistes before so bright a sunne,
Who hath the Palme for deepe invention wunne.

Kiffe Delias hand for her fweet Prophets fake,
VVhose not affected but well couched teares:
Haue power, haue worth, a Marble minde to shake;
Whose fame, no Iron-age or time out weares.
Then lay you downe in Phillis lap and sleepe,
Vntill she weeping read, and reading weepe.

Oh

Phillis. Sonnet I.

Oh pleafing thoughts, apprentifes of loue,
Fore-runners of defire, fweet Methridates
The poison of my forrowes to remoue,
With whom my hopes and fearefull oft debates.
Inritch your felues and me by your felfe riches,
(Which are the thoughts you sped on heaue bred beauty,)
Rowse you my muse beyond our Poets pitches,
And working wonders yet say all is duty.

Vie you no Eglets eyes nor Phenix feathers

Vse you no Eglets eyes, nor Phenix seathers,
To tower the heaue from whence heavens wonder sallies:
For why your sonne singes sweetly to hir wethers:
Making a springe of winter in the vallies.

Show to the world tho poore and fcant my skill is, Howfweetthoughtsbee,thatarebutthoughton *Phillis*.

B₂ You



Sonnet II.

You facred Sea-nimphes pleafantly disporting,
Amidst this watrie world, where now I faile:
IF euerloue, or louers sad reporting,
Had power sweet teares from your faire eyes to hayle:
And you more gentle-hearted then the rest,
Vnder the Northren Noon-stede sweetly streaming:
Lend those moyst riches of your christall crest,
To quench the slames from my hearts AEtna steaming.
And thou kinde Triton in thy trompet relish,
The ruthfull accents of my discontent:
That midst this treauell desolate and hellish,
Some gentle wind e that listens my lament.
May prattle in the north in Phillis eares,
Where Phillis wants Damon consumes in teares.

In



Sonnet III.

In fancies world an *Atlas* haue I beene, Where yet the *Chaos* of my ceaslesse care: Is by hir eies vnpitied and vnseene, In whom all giftes but pity planted are.

For mercie tho still cries my moane-clad muse, And every paper that she sendes to beautie: In tract of sable teares bringes wofull newes, Of my true heartkinde thoughts, and loyall duetie.

But ah the stringes of hir hard heart are strained, Beyond the harmonie of my desires:

And the the harpie heavens themselves have pained

And the happie heavens themselves have pained, To tame hir heart whose will so farre aspires,

Yet she who claimes the title of worldes wonder, Thinkes all defartes to bace to bring hir vnder.



Sonnet IIII.

One pearle of pittie from hir prettie eyes,
Whilest I with restlesse rivers of remorfe,
Haue bathde the bankes where my faire *Phillis* lies.
The moning lines which weeping *I* haue written,
And writing red vnto my ruthfull sheepe,
And reading sent with teares that neuer sitten,
To my loues Queene, that hath my heart in keepe:
Haue made my Lambkins, lay them downe and sigh:
But *Phillis* sittes, and reades, and cals them trisses:
Oh heavens why clime not happie lines so high,
To rent that ruthlesse heart, that all hearts risses?

Long hath my fufferance labored to inforce,

Ah



None wrightes with truer faith, or greater loue,

Yet out alas I have no power to moue.

Sonnet V.

Ah pale and dying infant of the springe,
How rightly now do I resemble thee:
That selfesame hand that thee from stalke did wringe,
Hath rent my breast and robd my heart from mee.

Yet shalt thou liue, for why thy natiue vigor, Shall thriue by wofull dew-droppes of my dollour: And from the woundes I beare through fancies rigor, My streaming blood shall yeeld thee crimson colour.

The rauisht sighes (that ceaselesse take their issue, From out the surnesse of my heart inslamed:)
To yeeld you lasting springs shall neuer misse you,
So by my plaints, and paines, you shall be famed
Let my hearts heat, and colde, thy crimson norish,
And by my forrowes let thy beautie florish.



Sonnet VI.

It is not death which wretched men call dying, But that is very death which I endure: When my coy looking Nimph (hir grace enuying,) By fatall frownes my domage doth procure.

It is not life which we for life approue,
But that is life when on hir woul-foft pappes,
I feale fweet kiffes, which do batten loue:
And doubling them do treble my good happes.

T is neither loue the fonne, nor loue the mother,
Which louers praife and pray to; but that loue is:
Which she in eye and I in heart do smother,
Then muse not tho I glory in my misse.
Since she who holdes my heart, and me in durance,

How



Hath life, death, loue and all in hir procureance.

Sonnet VII.

How languisheth the Primrose of loues garden? How trill hir teares th' Elixar of my sences: Ambitious sicknes, what doth thee so harden, Oh spare and plague thou me for hir offences.

Ah Roses, loues faire Roses do not languish,
Blushthrough the milk-whitevaile that holdes you couerIf heate or colde may mitigate your anguish, (ed.
Ile burne, Ile frize, but you shall be recouered.

Good God would beautie marke now she is crased, How but one shower of sicknesse makes hir tender: Hir Judgmentes then to marke my woes amazed, To mercy should opinions fort surrender:

And I (oh would, I might, or would she ment it,)
Should herrie loue, who now in hart lament it.

C NO



Sonnet Λ III

No starres hir eyes to cleere the wandering night,
But shining sunnes of true divinitye:
That make the soule conceive hir persect light:
No wanton beauties of humanitie
Hir prettie browes, but beames that cleare the sight
Of him that seekes the true Philosophie:
No Corrall is hir lippe, no rose hir saire,
But even that crimson that adornes the Sunne
No Nimph is she, but mistresse of the ayre,
By whom my glories are but newe begunne,
But when I touch and tast as others do,
I then shall wright and you shall wonder to.

The



Sonnet IX.

The dewie-Roseate morne had with hir haires,

In sundrie sorts the Indian Clime adornd:

And now hir eies apparrailed in teares,

The losse of louely Memnon long had moornd.

When as she spide the Nimph whom I admire.

Kembinge hir locks, of which the yelow golde,

Made blush the beauties of hir curled wire,

Which heauen it selse with wonder might beholde.

Then redd with shame, hir reuerend locks she rent,

And weeping hid the beauty of hir face,

The slower of sancie wrought such discontent:

The sighes which midst the aire she breathd a space,

A three daies stormie tempest did maintaine,

Hir shame a fire, hir eies a swelling raine.

C2 The

Sonnet X.

The rumor runnes that heere in I sis swimme, Such stately Swannes so confident in dying; That when they seele them selues neere *Lethes* brimme, They sing their satall dirge when death is nighing.

And I like these that, seele my woundes are mortall, Contented dye for hir whom I adore:

And in my ioyfull himnes do still exhort all,
To die for such a Saint or loue no more.

Not that my torments, or hir tiranie. Inforce me to enioyne fo hard a taske, But for I know, and yeeld no reason why, But will them trie that have desire to aske.

> As loue hath wreathes his pretty eies to feele, So louers must keepe secret what they seele

> > My



Sonnet XI.

My fraile and earthly barke, by reasons guide, (Which holdes the helme, whilst wil doth weilde the saile:) By my desires (the windes of bad betide,)
Hath saild these worldly Seaes with small auaile.

Vaine obiectes serue, for dreadfull Rockes to quaile, My brittle boate from hauen of life that slies To haunt the Sea of mundane miseries: My sowle that drawes Impressions from aboue,

And viewes my course, and sees the windes aspire, Bids reason watch to scape the shoales of loue: But lawles will enflamd with endlesse ire Doth steerem poope whilest reason doth retire.

The streames increase loues waves my barcke do fill, Thus are they wrackt that guide their course by will.



Sonnet XII.

Ah trees why fall your leaues fo fast? Ah Rocks where are your robes of mosse? Ah flockes, why stand you all agast? Trees, rocks, and flocks, what are you penfiue for my loffe? The birdes me thinkes, tune nought but moane, The windes breath nought but bitter plaint, The beafts forfake their dennes to groane, (ers attaint? Birdes, windes, and beaftes, what doth my loffe your pow-Floodes weepe their fpringes aboue their boundes, And Eccho wailes to fee my woe, The roabe of ruth doth cloath the groundes: Floodes, Eccho, groudes, why do you althese teares bestow? The trees, the rockes, and flockes replie, The birdes, the windes, the beastes report. Floodes, Eccho, groundes, for forrow crie, VVe grieue since Phillis nill kinde Damons loue confort.

Loue



Sonnet XIII.

Loue guides the rofes of thy lippes, And flies about them like a bee: If I approch he forward skippes, And if I kiffe he stingeth me. Loue in thine eyes doth build his bower, And fleepes within their prettie shine: And if I looke the boy will lower, And from their orbes shootes shaftes devine. Loue workes thy heart within his fire, And in my teares doth firme the fame: And if I tempt it will retire, And of my plaintes doth make a game. Loue let me cull hir choycest flowers, And pittie me, and calme hir eye, Make foft hir heart, diffolue hir lowers, Then will I praise thy dietie. But if thou do not loue, Ile trulye ferue hir, In fpight of thee, and by firme faith deferue hir.

C₄

Ι

Sonnet XIIII.

I wroat in *Mirrhaes* barcke, and as *I* wroate,
Poore *Mirrha* wept because I wroat forfaken:
T'was of thy pride *I* foong in weeping noate,
When as hir leaues greate moane for pittie maken.

The falling fountaines from the mountaines falling, Cride out ah-las, so faire and bee so cruel? And Babling Echo neuer ceased callinge, Phillis disdaine is fitte for none but truthlesse.

The rifing pines wherein I had engraued,
Thy memorie confulting with the winde:
Are trucemen to thy heart, and thoughts depraued,
And fay thy kind should not bee so vnkinde.
But (out ah-las) so fell is Phillis pheerlesse,
That she hath made hir Damon welnie tearlesse.

My



Sonnet XV.

My *Phillis* hath the morning funne, At first to looke vppon hir.

And *Phillis* hath morne-waking birdes, Hir rifinges for to honour.

My *Phillis* hath prime-feathered flowers,

That fmile when she treades on them,

And Phillis hath a gallant flocke,

That leapes fince she doth owne them.

But *Phillis* hath fo hard a heart,

Ah-las that she should haue it.

As yeeldes no mercie to defart,

Nor grace to those that craue it:

Sweet sunne when thou lookest on,

Pray hir regarde my moane.

Sweet birdes when you sing to hir,

To yeeld some pittie wooe hir.

Sweet flowers when as she treades on,

Tell hir. hir beautie deades one:

And if in life hir loue, she nill agree me, Pray hir before I die, she will come see me.

Sonnet XVI.

I part but how? from ioy, from hope, from life, I leaue but whom? loues pride, wits pompe, harts bliffe, I pine for what? for griefe, for thought, for strife: I faint and why? because I see my misse, Oh ceassesse paines that neuer may be toulde, You make me weepe as I to water would. Ah wearie hopes in deepe obliuious streames, Goe feeke your graues, fince you have loft your groundes, Ah pensiue heart seeke out hir radiant gleames, For why thy bliffe is flut within those boundes? Ah traiterous eies to feeble in for fight, Growedimme with woe, that now must want your light. I part from bliffe to dwell with ceasilesse moane, I part from life, fince I from beauty part, I part from peace, to pine in care alone, I part from eafe to dye with dreadfull fmart. I part (oh death,) for why this world containes, More care, and woe then with dispaire remaines, Oh loath depart wherein fuch forrowes dwell, As all conceites are fcant the fame to tell.

Ah

Sonnet XVII.

Ah fleeting weale, ah flie deluding fleepe,
That in one moment giuest me ioye and paine:
How doe my hopes dissolue to teares in vaine?
As wount the Snowes, fore angrie sunne to weepe?

Ah noyfome life that hath no weale in keepe
My forward griefe hath forme and working might
My pleafures like the shaddowes take their flight:
My pathe to blisse is tedious long and steepe.
Twise happie thou Endemion that embracest,
The liue-long night thy loue within thine armes:
Where thou fond dreame my longed weale defacest
Whitest fleeting and vncertaine shaddes thou placest
Before my eies with salse deluding charmes.

Ah instant sweetes which do my heart reuiue, How should I ioy if you were true aliue;



Sonnet XVIII.

As where two raging venomes are vnited, (Which of themselues diffeuered life would seuer;) The sickly wretch of sicknesse is acquited, Which else should die, or pine in torments euer.

So fire, and frost, that holde my heart in seasure, Restore those ruines which themselues have wrought, Where if a part they both had had their pleasure, The earth long since, hir satall claime had cought.

Thus two vnited deathes, keepe me from dying, I burne in Ice, and quake amidst the fire:

No hope midest these exteames or fauour spyinge,

Thus loue makes me a Martir in his yre.

So that both colde and heate do rather feed, My ceassesse paines, then any comfort breede.

Thou



Sonnet XIX.

Thou tiranizing Monarcke that dost tire, My loue-sicke heart through those assaulting eyes, That are the lampes which lighten my desire, If nought but death furie may suffise:

Not for my peace, but for thy pleasure bee it,

That Phillis, wrathfull Phillis that repines me,

All grace but death, may daine to come and see it,

And seeing greeue, at that which shee assignes me.

This onely boone for all my mortall bane,
I craue and crie for, at thy mercye feate;
That when hir wrath a faithfull heart hath flaine,
And foule is fled, and body reft of heate:

She might perceive how much she might command, That had my life, and death, within hir hand.



Sonnet XX.

Some praise the lookes, and others praise the lockes, Of their faire Queenes, in loue with curious wordes: Some laud the breast where loue his treasure locks, All like the eie that life and loue affordes.

But none of these fraile beauties and vnstable Shall make my pen ryot in pompous stile: More greater giftes shall my graue muse enable, Whereat seuerer browes shall neuer smile.

I praise hir honny-sweeter eloquence,
Which from the sountaine of true wisdome floweth:
Hir modest meane that matcheth exelence,
Hir matchlesse faith which from hir vertue groweth:

And could my stile hir happie vertues equale, Time had no power hir glories to enthrale.

Now



Egloga Prima Demades Damon.

Demades Now fourge of winters wracke is welnie spent,
And sunne ginnes looke more longer on our clime,
And earth no more to forrow doth consent,
VVhy beene thy lookes forlorne that viewe the prime?
Vnneth thy slockes may feed to see thee saint,
Thou lost, they leane, and both with woe attaint.

For shame cast off these discontented lookes,
For griese doth waight one life, the neuer sought,
(So Thenot wrote admir'd for Pipe and bookes:)
Then to the springe attemper thou thy thought,
And let aduice reare vp thy drooping minde:
And leaue to weepe thy wees vnto the winde.

Damon. Ah Demades no wounder tho I waile,
For even the fpring is winter vnto me,
Looke as the funne the earth doth then availe,
VVhen by his beames, hir bowels warmed bee:
Euen fo a Saint more funne-bright in hir shining.
First wrought my weale, now hasts my winters pining.

VVhich louely lampe withdrawne from my poore eyes, Both partes of earth, and fire-drownd vp in woe:

In winter dwell: my ioy my courage dies,

My lambes with me that doe my winter knowe?

For pitty fcorne the fpring that nyeth neere,

And pine to fee, their Masters pining cheere.

The



The roote which yeeldeth fappe vnto the tree,
Drawes from the earth the meanes that makes it fpring:
And by the fap the fiens fostered bee,
All from the funne haue comfort and increasing:
And that faire eie that lightes this earthly ball,
Killes by depart, and neering cheereth all.

As roote to tree fuch is my tender heart,

VVhose sape is thought, whose braunches are content:

And from my soule they drawe their sweet or smarte,

And from her eie, my soules best life is lent.

Vvhich heauenly eye that lightes both earth and aire,

Quels by depart and quickens by repaire.

Damon. Giue periode to the processe of thy plaint, Vnhappie Damon witty in selfe-greeuing:
Tend thou thy slockes, let tyrant loue attaint,
Those tender heartes that make their loue their liuing.
And as kinde time keepes Phillis from thy sight,
So let preuention banish fancie quite.

Cast hence this Idle suel of desire,

That seedes that slame wherein thy heart consumeth:

Let reason schoole thy will which doth aspire,

And counsell coole impatience that prefumeth:

Driue hence vaine thoughtes which are sond loues abetters,

For he that seekes his thraldoome merits setters.

The



The vaine Idea of this dietie
nust at the teate of thine Imagination:
VVas bred brought, vp by thine owne vanitie,
VVhose beeing thou mayest curse from the creation:
And so thou list, thou maiest as soone forget loue,
As thou at first didst fashion and beget loue.

Damon. Peace Demades peace sheep-heard do not tempt me, The sage-taught wife may speake thus, but not practife: Rather from life, then from my loue exempt me, My happie loue wherein my weale and wracke lies: VVhere chillie age first left loue, and first lost hir, There youth found loue, likt loue, and loue did foster.

Not as Ambitious of their owne decay,
But curious to equall your fore-deedes:
So tread we now within your woonted way,
We find your fruites of iudgementes and their feedes:
VVe know you lou'd, and louing learne that lore,
You fcorne kind loue, because you can no more:

The from this pure refiner of the thought,
The gleanings of your lerninges haue you gathred
Your liues had beene abortiue bace and nought,
Except by happie loue they had beene fathered,
Then still the swaine, for I will still avowe it.
They haue no witte nor worth that dis-alow it.

Then to renewe the ruines of my teares,

Be thou no hinderer *Demades I* pray thee.

If my loue fighes, grow tedious in thine eares,

Flye me, that flye from ioy, I lift not flay thee,

Morne sheepe, morne lambes, & *Damon* wil weep by you,

And when I figh come home sweete *Phillis* cry you.

Come

Come home sweete *Phillis*, for thine absence causeth A flowerlesse prime-tide in these drooping medowes, To push his beauties foorth each primrose pauseth, Our Lillies and our Roses like coy widowes Shut in their buddes their beauties, & bemoane them, Because my *Phillis* doth not smile vpon them.

The trees by my redoubled fighes long blafted,
Call for thy balme-fweete breath and funnie eyes,
To whom all natures comforts are hand-fafted,
Breath, looke on them, and they to life arife:
They have new liveries with each fmile thou lendeft,
And droope with me, when thy faire brow thou bendeft.

I wooe thee *Phillis* with more earnest weeping,
Then *Niobe* for hir dead iffue spent,
I pray thee Nimph who hast our spring in keeping:
Thou mistresse of our flowers and my content,
Come home and glad our Meades of winter wearie,
And make thy wosull *Damon* blith and merrie,

Elfe will I captiue all my hopes againe,
And shut them vp in prisons of dispaire:
And weepe such teares as shall destroy this plaine.
And sigh such sighes as shall Eclipse the aire.
And cry such cries as loue that heares my crying,
Shall faint and weepe for griese, and fall a dying.

My little world hath vow'd no funne shall glad it,
Except thy little world her light discouer,
Of which heavens would growe proud if so they had it,
Oh how I feare least absent Ioue shoulde love her,
I feare it Phillis, for he never sawe one,
That had more heaven-sweet lookes to lure & awe one.

I fweare to thee all-seeing soueraine,
Rowling heavens circles round about our center:
Except my *Phillis* sase re turne againe,
No ioy to heart, no meate to mouth shall enter.

All hope (but suture hope to be renouned,
For weeping *Phillis*) shall in teares be drowned.

Demades. How large a scope lendes Damon to his moane, VVasting those treasures of his happy witte:
In regestring his wosull woe-begone?
Ah bende thy Muse to matters farre more fitte:
For time shall come when Phillis is interd,
That Damon shall confesse that he hath erd.

VVhen natures riches shal (by time dissoluted)
Call thee to see with more indicial eye:
How Phillis beauties are to dust resoluted,
Thou then shalt aske thy selfe the reason why
Thou wert so fond, since Phillis was so fraile,
To praise her giftes that should so quickly saile?

Haue mercie on thy selfe cease being idle,
Let reason claime and gaine of will his homage:
Raine in these brain-sicke thoughts with iudgements bridle,
A short preuention helpes a mighty domage.
If Phillis loue, loue hir, yet loue hir so:
That if she flye, thou maiest loues fire forgo.

Play with the fire, yet die not in the flame,
Show passions in thy wordes, but not in heart:
Least when thou think'st to bring thy thoughtes in frame,
Thou proue thy selfe a prisoner by thine Arte.
Play with these babes of loue, as Apes with Glasses,
And put no trust in feathers, winde, or lasses.

E₂ Did

Da. Did not thine age yeeld warrantise (olde man)
Impatience would inforce me to offend thee,
Me list not now thy froward skill to scanne,
Yet will I pray that loue may mend or end thee.
Spring flowers, sea-tides, earth grasse, skie stars shal banish,
Before the thoughtes of loue or Phillis vanish.

So get the gone and fold thy tender sheepe,
For lo the greate Autumedon of day:
In Isis streame his golden lockes doth steepe,
Sad Euen her duskie mantle doth display?
Light-slying soules the posts of night disport them,
And cheerfull looking Vesper doth consort them.

Come you my carefull flocke fore goe your maister, Ile folde you vp and after fall a fighing, VVordes haue no worth my secret woundes to plaister, Nought may refresh my ioyes but Phillis nighing.

Farewell olde Demades, DE. Damon farewell, How gainst aduise doth headlong youth rebell.

Ah



An Elegie.

h cruel windes why call you hence away: \ VVhy make you breach betwixt my foule and mee? Ye trayterous floodes why nill your floatesdelaie, Vntill my latest moanes discoursed bee? For the yee falte fea-Gods with hold the raigne: Of all your floates. And gentle windes be still; Vvhile I have wept fuch teares, as might restraine The rage of tides and windes against their will. Ah shall I lose your sight bright shining eyes? And must my soule his life and glory leaue? Must I forsake the bower where solace lives. To trust to tickle fates that still deceive? 'Ah-las fo willes the wanton Queene of chaunge, 'That each man tract this laborinth of life, 'VVith flippery steps, now wrongd by fortune strange, 'Now drawne by counfell from the maze of strife? 'Ah ioy no ioy because so so soone thou fleetest, Houres, dayes, and times inconstant in your beeing. Oh life, no life fince with fuch chaunce thou meetest, Oh eies, no eies, fince you must loose your seeing: Soule bee thou fad, diffolue thy liuing powers. To christall teares, and by their pores expresse, The griefe, that my deftreffed foule deuoures: Cloath thou my body all in heauinesse, My fonnes appeard faire fmiling full of pleafure, But now the vale of absence ouer cloudes them: They fed my heart with ioyes exceeding measure V V hich now shal dy, since absence needs must shroud them Yea die, oh death, fweet death, vouchfafe that bleffing, That I may die the death whilest she regardeth, For fweet were death, and fweete, were deathes oppressing, If the looke on who all my life awardeth.

E 3 Oh

Oh thou that art the portion of my ioy, Yet not the portion, for thou art the prime: Suppose my griefes, conceive the deepe anoy, That wounds my foule vpon this forrye time: Pale is my face, and in my pale confesses, The paine I fuffer, fince I needes must leave thee, Redde are mine eyes through teares that them oppresses, Dul'd are my fprits fince fates do now bereue thee. And now, ah now, my plaintes are quite preuented, The windes are faire the failes are hoyfed hie, The Anckers waid, and now quite discontented, Griefe fo fubdewes my hart as it should dye. A faint farewell, with trembling hand I tender, And with my teares my papers are distained, Which closed vp, my heart in them I render, To tell thee how at parting I complained. Vouchsafe his message that doth bring farewell, And for my fake let him with beautie dwell.

Mufes



Thirsis Ægloga Secunda.

Muses helpe me, forrow swarmeth, Eyes are fraught with seas of languish: Heauie hope my sollace harmeth, Mindes repast is bitter anguish.

Eye of day regarded neuer, Certaine trust, in world vntrusty, Flattering hope beguileth euer. VVeary olde, and wanton lustie.

Dawne of day beholdes inthroned,
Fortunes darling, proude and dreadlesse:
Darkesome night doth heare him moaned,
VVho before was rich and needlesse.

Robb the fphre of lines vnited, Make a fodaine voide in nature: Force the day to bee benighted, Reaue the cause of time and creature.

Ere the world will cease to varie, This I weepe for this I forrow. Muses if you please to tarry, Further helpes I meane to borrow.

Courted once by fortunes fauour, Compast now with enuies curses: All my thoughts of forrow fauer, Hopes runne fleeting like the sourses.

E 4

(Ay)

(Ay me) wanton scorne hath maimed, Al the ioy my heart enioyed: Thoughtes their thinking haue disclaimed, Hate my hopes hath quite anoyed.

Scant regard my weale hath fcanted, Looking coy hath forst my lowering: Nothing likt where nothing wanted, VVeddes mine eyes to ceaselesse showering.

Former loue was once admired, Prefent fauour is estranged, Loath the pleasure long desired, Thus both men and thoughtes are changed.

Louely fwaine with luckie guiding, Once (ebut now no more fo friended) Thou my flockes hast had in mindinge, From the morne till day was ended

Drinke and fodder foode and foulding, Had my lambes and ewes together I with them was still beholding, Both in warmth and winter weather.

Now they languish since refused, Ewes and lambes are paind with pining I with ewes and lambes confused, All vnto our deathes declyning.

Silence leave thy cave obscured, Daine a dolfull swaine to tender, Though disdaines I have endured, Ye I am no deepe offender.

Philis

Phillips fonne canne with his finger, Hide his fcarre it is so little: Little sinne a day to linger, VVise men wander in a Tittle.

Thriftles yet my swaine haue turned, Though my sunne he neuer showeth: Though I weepe I am not mourned, Though I want no pittie groweth.

Yet for pittie loue my muses, Gentle silence be their couer: They must leave their wonted vses, Since I leave to bee a louer.

They shall liue with thee inclosed, I will loath my pen and paper:
Arte shall neuer be supposed,
Sloath shall quench the watching taper.

Kiffe them filence, kiffe them kindly Though I leave them, yet I love them: Though my wit have led them blindly, Yet my fwaine did once approve them.

I will trauell foyles remoued, Night and morrowe neuer merie: Thou shalt harbor that I loued, I will loue that makes me werye.

If perchaunce the sheepe strayeth,
In thy walkes and shades vnhaunted:
Tell the teene my heart betrayeth,
How neglect my ioyes hath daunted.
FINIS. F

Sonnet XXI.

Ye heraultes of my heart, mine ardent groanes, O teares which gladly would burst out to brookes, Oh spent on sruitlesse fande my surging moanes, Oh thoughtes enthrald vnto care-boading lookes.

Ah iust laments of my vniust distresse, Ah sond desires whom reason could not guide, Oh hopes of loue that intimate redresse, Yet proue the load-stars vnto bad betide.

Which I have kindled by my fond defire.

When will you cease? or shall paine neuer ceasing, Seaze on my heart? oh molifie your rage, Least your assaultes with ouer swits increasing, Procure my death, or call on timelesse age.

What if they do? they shall but seede the fire,

Faire



Sonnet XXII.

Faire art thou *Phillis*, *I* fo faire (fweet mayd)
As nor the funne, nor *I* haue feene more faire,
For in thy cheekes fweet rofes are embayde,
And golde more pure then gold doth guilde thy haire.
Sweet Bees haue hiu'd their hony on thy tongue,
And *Hebe* fpic't hir Necter with thy breath:
About thy necke do all the graces thronge,
And lay fuch baites as might entangle death.
In fuch a breast what heart would not be thrall?
From such sweet arms who would not wish embraces?
At thy faire handes who wonders not at all,
Wounder it selfe through ignorance embases?

Yet naithelesse though ignorance embases?

F 2 Burst



My faith is farre more wonderfull then all these.

Sonnet XXIII.

Burst burst poore heart thou hast no longer hope, Captiue mine eyes vnto eternall sleepe, Let all my sences haue no further scope, Let death be lord of me and all my sheepe.

For *Phillis* hath betrothed fierce disdaine: That makes his mortall mantion in hir heart, And though my tonge haue long time taken paine, To sue deuorse and wed hir to desart.

She will not yeeld, my wordes can haue no power, She scornes my faith, she laughes at my fad layes, She filles my foule with neuer ceasing sower, Who filt the world with volumes of hir praise:

In such extremes what wretch can cease to crave

In fuch extreames what wretch can cease to craue, His peace from death, who can no mercy haue.

No



Sonnet XXIIII.

No glory makes me glorious or glad,

Nor pleasure may to pleasure me dispose,

Ne comfort can reuiue my sences sad,

Nor hope enstranchise me with one repose.

Nor in hir absence tast I one delight,

Nor in hir presence am I well content,

Was neuer time gaue tearme to my dispight,

Nor ioy that dried the teares of my lament:

Nor holde I hope of weale in memorie,

Nor haue I thought to change my restlesse griese,

Nor doth my conquest yeelde me souerainetie,

Nor hope repose, nor considence, reliese.

For why she sortes hir frownes and fauoures so,

As when I gaine or loose I cannot know:



Sonnet XXV.

I wage the combat with two mightie foes, Which are more strong then I ten thousand folde, The one is when thy pleasure I do lose, The other, when thy person I be holde:

In feeing thee a fwarme of loues confound me, And cause my death in spight of my resist,

And if I see thee not thy want doth wound me,
For in thy sight my comfort doth consist.

The one in me continuall care createth,

The other doth occasion my desire,:

The one the edge of all my ioy rebateth,

The other makes me a Phenix in loues fire

So that I grieue when I enioy your presence,

And dye for griese by reason of your absence.

Ile



Sonnet XXVI

Ile teach thee louely *Phillis*, what loue is,

It is a vision seeming such as thou

That slies as fast as it assaultes mine eies:

It is affection that doth reason misse:

It is a shape of pleasure like to you,

Which meetes the eie, and seene on sodaine dies,

It is a doubled griese a sparke of pleasure,

Begot by vaine desire, and this is loue,

Whom in our youth we count our chiesest treasure

In age for want of power we do reproue:

Yea such a power is loue, whose losse is paine,

And having got him we repent our gaine.

F4 Faire



Sonnet XXVII.

Faire eyes whilest fearefull I your faire admire,
By vnexpressed sweetness that I gaine,
My memory of sorrow doth expire,
And faulcon like I tower ioyes heavens amaine.
But when your sonnes in Oceans of their glory,
Shut vppe their day-bright shine, I dye for thought:
So passe my ioyes as doth a new plaid storie,
And one poore sigh breaths all delight to nought.
So to my selfe I live not, but for you,
For you I live, and you I love, but none else:
Oh then faire eyes whose light I live to viewe,
Or poore forlorne despis'd to live alone els,
Looke sweete since from the pith of contemplation,
Love gathereth life, and living, breedeth passion.

Not



Sonnet XXVIII.

Not caussesse were you christned (gentle flowers)
The one of faith, the other fancies pride,
For she who guides both faith and fancies power,
In your faire coloures wrapes hir Iuory side:

As one of you hath whitenes without staine, So spotlesse is my loue and neuer tainted: And as the other shadoweth faith againe, Such is my lasse, with no fond chaunge acquainted:

And as nor tirant sonne nor winter weather,

May eeuer chaunge sweet Amaranthus hew:

So she tho loue and fortune ioyne together,

Will neuer leaue to bee both faire and true:

And should I leaue thee then thou prettie else?

Nay first let Damon quite forget himselfe.

I



Sonnet XXIX.

I feele my felfe endaungered beyond reason,
My death alreadie twixt the cup and lippe,
Because my proud desire through cursed treason,
Would make my hopes mount heauen, which cannot skip:

My fancie still requireth at my handes, Such thinges as are not, cannot, may not bee And my desire altho my power with-standes, Will give me winges, who never yet could flee:

What then remaines except my maimed foule,
Extort compassion from loue-flying age,
Or if nought els their furye may controwle,
To call on death that quels affections rage.
Which death shall dwell with me and neuer flie,

Since vaine desire seekes that hope doth denie.

I



Sonnet XXX.

I doe compare vnto thy youthly cleare,
(Which alwaies bydes within thy flowring prime,)
The month of Aprill, that bedewes our clime
With pleafant flowers, when as his showers appeare.
Before thy face, shall flie false crueltie,
Before his face, the doaly season fleetes,
Milde beene his lookes, thine eyes are full of sweetes:
Firme is his course, firme is thy loialtie.

He paints the fieldes through liquid christall showers, Thou paint'st my verse with Pallas learned flowers: With Zephirus sweet breath he fils the plaines, And thou my hart with weeping sighes doost wring, His browes are dewd with mornings christall spring, Thou mak'st my eyes with teares bemoane my paines.

G 2.

Deuoide



Sonnet X XX I.

Deuoide of reason, thrale to soolish ire,

I walke and chase a sauage fairie still,

Now neere the flood, straight on the mounting hill,

Now midst the woodes of youth, and vaine desire:

For leash I beare a cord of carefull griese,

For brach I lead an ouer forward minde,

My houndes are thoughtes, and rage dispairing blind,

Paine, crueltie, and care without reliese:

But they perceiuing that my swift pursute,

My flying fairie cannot ouertake,

With open mouthes their pray on me do make,

Like hungrie houndes that lately lost their suite.

And full of furie on their maister feede, To hasten on my haplesse death with speede.

Α



Sonnet XXXII.

A thousand times to thinke and thinke the same, To two faire eies to show a naked heart, Great thirst with bitter licor to restraine, To take repast of care and crooked smart:

To sigh full oft without relent of yre, To dye for griese and yet conceale the tale,

To dye for griefe and yet conceale the tale,

To others will to fashion my desire,

To pine in lookes disguisd through penciue-pale;

A short dispight, a faith vnfained true,

To loue my foe, and set my life at nought,

With heedlesse eies mine endlesse harmes to viewe,

A will to speake, a seare to tell the thought,

To hope for all, yet for dispaire to die, Is of my life the certaine destenie.



Sonnet XXXIII.

When first fweet *Phillis* (whom *I* must adore) Gan with her beauties blesse our wondring skie, The sonne of *Rhea*, from their satall store *M*ade all the Gods to grace her Maiestie.

Apollo first his golden rayes among, Did forme the beauty of her bounteous eyes: He grac't her with his sweet melodious song, And made her subject of his poesies.

The warriour *Mars*, bequeath'd her fierce disdaine, *Venus* her smile, and *Phæbe* all her sayre, *Python* his voyce, and *Ceres* all her graine, The morne her lockes and fingers did repayre.

Young Loue, his bowe, and Thetis gaue her feete: Clio her praise, Pallas her science sweete.



Sonnet XXXIIII.

I would in rich and golden coloured raine,
With tempting showers in pleasant fort discend,
Into saire Phillis lappe (my louely friend)
When sleepe hir sence with slomber doth restraine.
I would be chaunged to a milk-white Bull,
When midst the gladsome fieldes she should appeare,
By pleasant sinenes to surprise my deere,
Whilest from their stalkes, she pleasant slowers did pull:
I were content to wearie out my paine,
To bee Narfisus so she were a spring
To drowne in hir those woes my heart do wring:
And more I wish transformed to remaine:
That whilest I thus in pleasures lappe did lye.

That whilest I thus in pleasures lappe did lye, I might refresh desire, which else would die.



Sonnet XXXV.

I hope and feare, I pray and hould my peace,

Now freeze my thoughtes and straight they frie againe,
I now admire and straight my wounders cease,
I loose my bondes and yet my selfe restraine:

This likes me most that leaues me discontent,
My courage serues and yet my heart doth saile,
My will doth clime whereas my hopes are spent,
I laugh at loue, yet when he comes I quaile.

The more I striue, the duller bide I still,
I would bee thrald, and yet I freedome loue,
I would redresse, yet hourly seede myne ill,
I would repine, and dare not once reproue,
And for my loue I am berest of power,
And strengthlesse striue my weaknes to deuoure.

If



Sonnet x x x v j.

If fo I feeke the shades, I presently doe see
The God of Loue for sakes his bow and sitte me by:
If that I think to write, his Muses plyant be,
If so I plaine my griese, the wanton boy will cry.

If I lament his pride, he doth increase my paine, If teares mycheeks attaint, his cheeks are moist with mone, If I disclose the woundes the which my hart hath slaine, He takes his Fascia off, and wipes them dry anone.

If fo I walke the woodes, the woodes are his delight, If I my felfe torment, he bathes hym in my blood: He will my fouldiour be if once I wend to fight, If feas delight, he stears my Barke amidst the flood: In breefe, the cruell God doth neuer from me goe, But makes my lasting loue eternall with my woe.

H. Thefe



Sonnet $x \times x \vee ij$.

These sierce incessant waves that streame along my sace, Which show the certaine proofe of my nere-ceasing pains, Fayre Phillis are noteares that trickle from my brains: For why such streames of ruth, within me find no place. These sloods that wet mycheeks, are gathered fro thygrace And thy persections, & from hundreth thousand flowers Which from thy beauties spring: wherto I medly showers Of Rose and Lillyes to, the collours of thy sace. My loue doth serue for sire, my hart the sornace is, The aperries of my sighes augment the burning slame, The Limbique is myne eye that doth distill the same: And by how much my sire is violent and slye, By so much doth it cause the waters mount on hie, That showre from out mine eyes, for to assware my misse.

VVho



Sonnet xxxviij.

VV ho lyues inthrald to Cupid and his flame,
From day to day is chang'd in fundry fort:
The proofe whereof my felfe may well report,
Who oft transformd by him may teach the fame.
I first was turnd into a wounded Hart,
That bare the bloodie arrow in my side:
Then to a Swanne that midst the waters glide,
With pittious voyce presagd my deadlie smart.
Est-soones I waxt a faint and fading slower,
Then was I made a fountaine suddaine dry,
Distilling all my teares from troubled eye:
Novv am I Salamander by his power,
Liuing in flames, but hope ere long to be
A voice, to talke my Mistresse maiestie.

H 2

My



Sonnet $x \times x \times i \times$.

My matchlesse Mistresse, whose delicious eyes
Haue power to perfect natures priuie wants,
Euen when the Sunne in greatest pompe did ryse,
With pretty tread, dyd presse the tender plants.
Each stalk whilst forth she stalkes, to kysse her seete
Is proud with pompe, and prodigall of sweete.

Her fingers faire in fauouring euery flower

That wooed theyr Iuory for a wished touch:

By chaunce (fweet chaunce) vpon a blessed hower,

Did pluck the flower where Loue himselse did couch.

Where Loue did couch by summer toyle suppress,

And sought his sleepes within so sweete a nest.

The Virgins hand that held the wanton thrall, Imprisoned him within the Rose-ate leaues: And twixt her teates, with fauour did enstall The louely Rose, where Loue his rest receaues. The lad that felt the soft and sweete so nye, Drownd in delights, disdaines his liberty.

And fayd, let Venus feeke another fonne, For heare my onely matchlesse Mother is: From vvhose fayre orient Orbes the drinke doth ronne, That deisies my state with greater blis:

Thys fayd, he fuckt, my Mistresse blushing smyld, Since Loue vvas both her prisoner and her child.

Refem-

Sonnet x1.

Refembling none, and none fo poore as I,

Poore to the vvorld, and poore in each esteeme,
Whose first borne loues, at first obscurd did die,

And bred no fame but flame of bace misdeeme.

Vnder the Ensigne of vvhose tyred pen,
Loues legions forth haue maskt, by others masked:
Thinke hovv I lyue wronged by ill tonged men,
Not Maister of my selse, to all vvrongs tasked.

Oh thou that canst, and she that may doe all things, Support these languishing conceits that perrish, Looke on theyr growth: perhaps these sillie small things May winne this worldly palme, so you doe cherrish.

Homer hath vowd, and I with him doe vowe thys, He vvill and shall reuiue, if you alowe thys.

H₃ Ode



An Ode

N Owe I find thy lookes were fained, Lillie white and prettie winking, Soft thy skinne, like wooll of Weathers, Siren pleasant, foe to reason, Hart vnstable, light as feathers. Tongue vntrustie, subtil sighted, Wanton will, with change delighted: Now I see O seemely cruell, Siren pleasant, foe to reason, Cupid plague thee for this treason.

Of thine eyes, I made my mirror, From thy beautie came mine error, All thy words I counted wittie, All thy smiles I deemed pitty. Thy false teares that me agricued, First of all my trust deceived, Siren pleasant, foe to reason, Cupid plague thee for this treason.

Faind acceptance when I asked, Louely words with cunning masked, Holy vowes but hart vnholly, Wretched man my trust was folly:

Quickly lost, and quicklie gained: Sollemne vowes, but sorry thinking. Cupid plague thee for this treason.

> Others warme them at my fuell, Wit shall guide me in this durance, Since in loue is no assurance. Change thy pasture, take thy pleasure, Beautie is a fading treasure. Siren pleasant, foe to reason, Cupid plague thee for this treason.

Prime youth lusts not age still follow, And make white these tresses yellow, Wrinckled face for lookes delightfull, Shall acquaint the Damedespightfull: And when time shall eate thy glory, Then too late thou wilt be forry. Siren pleasant, foe to reason, Cupid plague thee for thy treason.



The

The complaint of *Elstred*.

THE filent shadowes with their mothers vaile,
The brighter lampe of Heauen from Thetis hid:
Apolloes sister in her starrie raile,
Along her lower spheare in tryumph rid,
When I by Severns beauteous banckes alone,
Encountred with this wosull vision.

A dolefull Queene in femblance and array,
Attended by a princely looking laffe:

Amidst the waltring wave inforc't her way,

And landed there where I lamenting was:

Both seemd of royall birth, and well begotten,

Altho their weedes through eld and wette were rotten.

The leaves in Autumne fall not downe fo fast,
As liquid christall dropped from their eyes:
But vvhen their stormie teares were ouer-past,
(The silent spoks-men of their miseries)
They sate them downe where I amaz'd remained,
And thus their falls successively complained.

Amidst the troopes of those vyhom tyrant Fate
Hath ledde in tryumph to their time-lesse graue:
Let vvofull Elstred vveepe her wretched state,
Whose storie merrits some regard to haue.
VVho once inthron'd, and now to sortune thrall,
May teach successions to auoyde my fall.

VV ithin

Within that Region where proud-byllowed *Rhine*,

Doth animate the babes of fruitfull earth:

And baines the bosome of the swelling Vine:

From thence my of-spring came, and thence my byrth

In swathing clowtes, for happy Princesse heried,

In shrowding sheete, a haplesse Princesse buried.

What faid I, buried? I in filuer vvaue.

What faid I, fhrowded? I in liquid sheete.

The vvater both my winding sheete and graue,

Which stifling me, for pitty seemd to greete:

But where the life so wretched did become,

VVhat talke I of the death, the shrowd, the Tombe?

VVhen first I suckt the sveetes of subtile ayre, Like to a Comet gathered in the North, (VVhich in the vernall season makes repayre) VVith me all natures ritches issued forth.

They that beheld, admird, and did presage By infancie, the honours of myne age.

The fame that should present my facts to view,
As I from cradle crept, so gathered wing:
As grew my beauties, so his feathers grew,
As waxt my worth, so was he prest to spring,
As yeeres increast, from earth to trees he sprung,
From trees to towers, from whence my same he sung.
Thus

Thus through continual motion growing great,
His many feathers hatcht as many eyes,
His eyes, as many tongues for to intreate,
His tongues, as many eares to harken cryes.
Which feathers, eyes, tongues, eares, he euer frames
To paint our praife, and bruit our endlesse blames.

Thys monstrous babe (that rents his mothers brest, To fill the world with tragick historie)

To register my beauties neuer ceast,

Where-through, each eare that heard the nouelty,

Summons each sence with wonder to behold,

If beauties were so great as they were told.

The Germaine Lords, my Fathers neighbour freends, (For why my Father was a Germaine Peere)
Willing to fee the face which Fame commends,
Doe haunt his Court, and like and loue me deere.
All wooe, none winne, for Fortune would it fo,
To fette me hie, at last to cast me low.

At length, farre bruited through hys famous fight, Renowned Humber terror of hys time, (More feard then lou'd of euery Germaine Knight) Came to our Court, and faw me in my prime:

All like a mayden-rose, as yet vntainted, Where-with each touch desires to be acquainted.

I. Hys

His power, his person farre beyond report,
His promise to enstall me in a throne:
His working words which mercy might extort,
Had power to fashion loue where first was none:
So that two Damsels with my selse agreed,
To waight from him our fortunes and good speed.

Thus we with armed eyes, whence loue did forage The richest treasures of his tender hart, Inspyred *Humber* by our lookes with courage, With him from *Germaine* soyle we did depart: For him, our friends, for him, our land we left, With him, of friends, lands, life we were bereft.

His myghty minde which hunted after fame, (Fore-staling each occasion of delay:)
His warlike troopes to tedious martch did frame,
Till all arriu'd where as his shyppes did stay,
We were embarckt, and by propitious wind,
Within th' Albanian Coast did harbor find.

He that hath feene the daughters of the skye,
The myracles of nature in the fielde,
VVho after theyr imperial chieftaine flye,
And cull fuch comforts as the fpring doth yeeld,
How each his taske, how all themfelues reuiue
At his commaund, for to enrich theyr Hiue:

Or

Or as the royall Monarcke of the Ants,

Arranging of his little-labouring traine,
(In Summer tyme fore-feeing Winters wants)
By theyr indeuours stores his nest with graine,
Where each industrious else for common good,
Doth gather, seeke, regather happy foode.

So striue these Scithian warriours, to expresse Their duties to theyr Prince by industrie:

Some pitch theyr Tents, and some theyr Armes addresse,

Some scoute, some forage all the Country nie.

The Plow-mans hope, the thristy Husbands tillage,

Is now become the wast-full souldiours pillage.

Stout Albanact as then the Scottish King,
Hearing of Humbers proud inuation:
To stoppe ambition least it further spring,
Attended by the flower of all his Nation,
Encountered him, and that his barbarous band,
Endeuouring force, by force for to withstand.

Then pressed forth from depth of horrid hell,
The babes of wreakfull warre with threatning browes:
Reuengefull Wrath, and sleeplesse Enuie fell,
Prodigious Feare her trembling lymmes did rowse:
And slesh-lesse Death, ledde blood-affecting Murther,
The tragicke change of fortune for to further.

I 2 The

The Husbands scithe was chaunged to a sword,
The Coblers-aule into a sturdie launce:
Peace was obscurd, of warre was euery word,
All prayd to Fortune for successful chaunce,
That sits inthrond on her inconstant feate,
And helpe them most who least her helpe intreate.

As when to purge excessive moyst, descending From Saturns spheare, or els superfluous heate, Ioue styrd vp by Mars, (common good intending) Sends lyghtning-flash to lay theyr angry threate. So vviser heads that knew the scourge of warre, Sought sooth-fast meanes to mittigate the iarre.

But as a troope of fierce incenfed Bulles, The Heardf-mans strokes or threats doe sette at nought: So they whose rankorous rage their indepent dulles, Had little minde to peace or peace-full thought.

- "Who fight for Crownes, fet life, fet all to light,
- "Who aime fo hie, will die or hit the white.

The battailes ioynd, heaven mournd to fee them ioyne, The burnisht Armes, heavens brightest beautie basht: On warlike-steades with many a fattall soine, The moodie men at Armes together dasht.

The Heauens to fee, the Earth to beare did grone, What God confents to fet these iarres at one?

As

As when a troope of haruest thristie swaines,

VVith cutting scithes earth ripned ritches movve:

Whole sheaues of Corne lye strewd vpon the plaines,

So fall the Scots before the conquering soe.

My Humber gaind both kingdome and renowne,

And Albanast lost life, his state, his Crowne.

When Albanact lost life, his state, his crovvne,
Then we our lyues, our states, our crownes attained:
We came to conquer and to put him downe,
And what we sought, by warlike sword we gained.
Casar no more then Humber could intend,
Who came, vvho saw, who conquered in the end.

But vvoe is me, promotion is a puffe,

These vvorldly honors are but shades of sweete:

VVho seeke too much, before they gette enough,

Before they meete the meane, with death doe meete.

VVith death they meete, the Hauen of all desire,

VVhere will must waine, and pride cannot aspire.

For vvhen Locrinus with his vvarlike brother,
His vvarlike brother Cambre, vnderstood
Hovv partiall Fortune which deferts doth smother,
Had brought to nought the nestling of theyr brood:
They leuied men, marcht forth without incomber,
And sought, and gaind, and tryumpht ouer Humber.

I 3. Then

Then fled my loue, who thought the world shold flie him,
And what he fledde, he mette with ere he fought it,
For why the floods that passage did denie him,
Deni'de him not the death, before he thought it:
And in that flood which terminats the bound,
TwixtEngland&twixtScotland,death he found.

Wheron the waters are called Humber waters to thys day.

There death he foud, with many a warlike Knight.

There found we thraldome, farre more worse then death,
Cordes were our Crownes, our dainties were despight,
My two consorts (aie's me) there lost their breath.

There lost I friends, there lost I helpes, there hope,
But loe my fortune aymes at higher scope.

For where I lost my loue, my friends, my hope,
There found I hope, there faithful friends, there loue:
And whilst I went fast fettered in a rope,
Weeping such teares as might compassion moue,
I was presented by vnhallowed hand,
To stoute Locrinus King of Logiers land.

Who like that thunder-threatning Potentate,

The Arbiter of changes and increase,

Sate lightning forth such lookes as might amate

Warre-breeding Mars, the countercheck of peace:

Him when I saw, I shooke, and shaking wept,

And weeping, to his throne for mercy crept.

And

And whilst I rent my carelesse-scattered locks,
Those tricked trammels where true loue was tangled,
At Locrins breast for mercy fancie knocks,
Shadowed in seemely lookes where-with loue angled:
And when I cry'd, O pitty me my King,
His eyes cry'd pitty me, by woe looking.

Each motion of mine eyes, enforc't commotion
Betwixt his will and reason what to aunswere:
(But will where loue will rule, must haue promotion.)
My sute first past for life, with listning eare
He heard, and graunted what I did require,
Ennobling of my life by his desire.

My bonds newe broke, and I from fetters los'd,

As mount the brother twinnes from waterie vast,

Within fayre Thetis liquid lappe fore-clos'd,

So from their humbled closures lightned fast

My louely lampes, which earst made intercession,

And by one looke, of all harts tooke possession.

All wonder, and with dazeled eyes with-draw them,
Onely the right-borne Egle by these lights
Approu'd his birth-right, and no sooner saw them
Apparailed in hope, and choyce delights,
But vp he lookes, by suddaine sight consounded,
And I by selse-like sight, was likely wounded.

"For

- "For vvhere there growes a simpathie of harts,
- " Each passion in the one, the other paineth,
- "And by each cariage of the outward parts,
 (VVherein the actuall worke of loue remaineth)
 The inward griefes, mislikes, and ioyes are tought:
 And euery signe bewraies a secrete thought.

Short tale to tell, Locrinus had the palme And interest in all my best desseignes:

Each kisse I lent him, breathed Indian balme

To cure his woundes, to breake affections cheines

He had Loues Moly growing on my pappes,

To charme a hell of forrow and mishappes.

Loe heere my fecond steppe to high estate,
Now marke my fecond fall and ouerthrow:
Behold in me the tragedy of fate,
The true Idea of this worldly woe:
The Eris and Erynnis that proceedes
From wretched life, that trusts to Fortunes weedes.

Locrinus freed from hostile detriment,
Possest of loue by me, and me by loue:
(Whose lookes vnto his loue gaue nutriment)
Whether by fatall motion from aboue,
Or through the hote suggestions of his Lords,
Vnto a second loue at last accords.

To

To Guendolen, to Guendolen (woe's me)
To Corineus daughter, by confult
My deere Locrinus must espoused be,
Euen heere gan Fortune proudly to insult.
What sayd I, to insult, nay rather raigne,
For hence his tyranny he did maintaine.

The English King God knowes against his will, (Or els his will, farre differed from his vowes) His Nobles intimations to fulfill, The Cornish *Guendolena* did espouse.

Shee got the Crowne, tho *I* was promist faire, And he by her begot a royall heyre.

Then to my pride, rebated by her ryfing,
No day, no night, could passe me without plaint:
My thoughts were pensiue, ful of sad surmising,
My dreames, some dreadfull domage did depaint.
Aloud my conscience tolde, and I consest it,
My life was loose, and bad me to detest it.

I feard Locrinus through his new contract,
Should grow in hatred of his auncient choyce:
I faw my credite vvas already crackt,
My life condemnd for leud by common voyce.

And what is worse? I knew the Queene intended
That but with death her wrath should not be ended.

K. Amidst

Amidst these thriuing thoughts, whilst I assaied With vaine-affected hopes, to ouer-top The true-inslicted paines my hart betraid, Locrinus came: and by sweet words did stop The breach, which guilty conscience and vnrest Had made, within the rampayres of my brest.

The ruines which inceffant feare prouokt,
By his well tempered reafons were renewed:
My halfe-dead ioyes whom danger long had chokt,
Were cheer'd with kiffes which fweet words infewed.
Hys words attended by truth-meaning teares,
Rauisht my hart, through myne attentiue eares.

The Guendolen (faith he) doth tyrannife,
Yet Elstred is the foueraigne of my foule:
Th' inforced follace, like to vapour flies
That hath no power repining harts to towle.

And wrested wedlocks breed but hated heate,
Where no loue seemes so sweet, as stolne and secrete.

Ah, temporife my loue a little feafon,
And reape the ripning haruest of all pleasure:
Gleane all my loues, and doe me but this reason,
To serue occasion tyll she gyues thee seasure.
Rent out thy seares to mindes more bace and abiect,
And trust thy lyse to me, thy beauties subject.

Dispa-

Disparage not my hope by thy misdeeming. The nest is thine, altho the Cuckow hatch there: Loue lyues not there where lookes make louely-feeming, Beare witnes heavens, I never meant to match there. But I inforst to flye a further mischiese, In colour her, in hart doe hold thee chiefe.

All these and more, sweet chaines of honny speech, Deliuered by a trick *Herculean* tongue, Able to tice all eares, and all griefes teach, So rooted vp my forrowes as they fprung, That hope furuiu'd, and ioy exhaled greefe: "For perfect loue is quickest of beleefe.

And to effect his honny promise plighted, No pleasures were vnfought to yeeld me sollace: The darkfome care which my harts hope benighted, The funne-shine of his princly loue did chace. Delight in showers of gold, in harmonie, In curious gemmes, was fent to please mine eye.

And to affure my lyfe and his content, A fecond *Cretan* wonder he began, Wherein nor wanted arte nor ornament. Nor curious worke of high conceited man: By hundreth waies, and twice as mickle winding, Croft, and recroft, beyond all fearchers finding. Not

K 2

Not that Coloffus reared vp in *Rhodes*,
Nor hanging Gardens houering in the sky:
Nor all the wonderous manfions and aboades
In *Egipt*, *Lemnos*, or in *Italy*,
Eyther for riches, cunning, or expence,
Might match this Laborinth for excellence.

Within thys Maze and curious Caue I kept,

And those the Saphires of my shyning eyes

Long wakned by my seares, in quiet slept.

Heere when Locrinus list to wantonnise,

I payd him trybute for those gifts he sent me,

With all the sweets that God and nature lent me.

So long in lystes of pleasure did we striue,

Till both affections mutually agreed,

The happy heauens a Trophie did reuiue,

A Trophie of our tryumph and good speede:

A pretty babe for me to stay withall,

A louely child for hym to play withall.

Then loe the fire regathered moodie might,
Long fmothered in the embers of suspect:
In me alone Locrinus tooke delight,
And so my new-borne Sabrine did affect,
That nor his wife, her sonne, or ought could moue him
To leaue my loue, who did so deerely loue him.

Mislikes

- "Mislikes are filly lets where Kings resolue them,
- "Where counfaile-chafing will hath empery,
- "Deedes are too prest for reason to dissolue them.
- "In mighty mindes a grounded vanity
 - "Like Iuie springs, that ceassesse neuer stoppeth,
 - "Vntill her neighbour-Oake she ouer-toppeth.

Locrinus hearing of the haplesse date
Of Corineus, Guendolenues Father:
Now gan to tempest forth his smothered hate
He durst not threaten forth, or publish rather:
And both his wife, and his vnhappy chyld,
From Crowne, from Court, from fauour quite exild.

Then was I drawne like that fea-fostered Queene, From those obscurer prysons of my glory, And brought abroade in tryumphe to be seene:

None durst vpbraid, though many harts were fory.

All likt my lookes, tho each one curst my life,

To see a harlot so supplant a wife.

But as the Sunne in March, is held vnholesome
For stirring vmors, and not laying them:
Filling the earth and ayre with moistnes sulsome,
Yet not resoluting or decaying them,
So was Locrinus blamed for this action:
Who brought to head heere-through a mighty faction.

K₃ For

For Guendolen, with that heroick sprite
Where-with her Father was enobled erst,
To wreake on me her Miriades of despight,
The sentence of her wrongs by power reuerst,
Her harmes, by armes, she vowd to satisfie,
And heereon leuied a mighty Armie.

And thus attended in tryumphant order,
And garded by her warlike *Cornish* crew,
She pitcht her field, neere to those banks which border
This azure-mantled streame, where now we rewe.
The King that sets a womans threates at nought,
Prest men, and met hys soe, and with her sought.

But so would Fortune, (sie on Fortune sickle)

That by a shaft Locrinus was consounded:

His scattered troopes like sheaues before the sickle,
Fell downe, or sled, or died deadly wounded.

Ah guiltlesse soules, they perrisht for my sinnes,
And from theyr fall, my tragedy beginnes.

Ah Fortune, nurse of fooles, poyson of hope,
Fuell of vaine desires, deserts destruction,
Impugner of preuentions, errors scope,
Supposed soueraigne through our vaine construction,
Princesse of Paganisme, roote of impietie,
Deuill on earth masked in deitie;

Scorne

Scorne of the learned, Follies eldest sister,
Bastard of tyme, begot by vaine opinion
Against thy power, O peeuish proud resister,
Mother of lyes, and Mistresse of illusion,
Vampe of vaine glory, double faced shroe,
Whose smyles at first successfull, end in woe.

It was not thou, (tho worldly wits accuse thee)

That sette Mount Gibel of my plagues a burning:
It was not thou, my conscience doth excuse thee,
It was my sinne that wrought myne ouer-turning.
It was but instice, from the heavens inslicted
On lustfull life, defamed and convicted.

As when the poule that vnder-props the Vine, Is reft away, the crimfon clusters fall,

And as the buildings fuddainly decline,

That want the meanes to stay them vp withall:

So when the King, and all his trusty freends

Were fled or slaine, then loe mine honour ends.

My lyttle daughter left alone with me,
Both trauerfing the fatall blood-dewd plaine:
More fit to feare, then fleete avvay to flee,
At laft arriu'd where as my loue lay flayne: (breeding,
Oh flaying fight, vvounds vvounding, death, death
Pale lookes (yee feales of forrovv) palenes feeding.

Syveete

Sweet Image of his lyuing excellence,
Whilst thus it lay (ah-las that thus it lay)
Impatient greese would leave me no desence,
I cald on death, but teares wept death away.
His worst was past, I sigh'd, but sighes nor slender
Teares worke no truce, but where the hart is tender.

And as the straw vnto the Iette fast cleaueth,

So clunge I both myne armes about his necke:

Pouring my plaints in eares that nought conceaueth.

Ah loue (quoth I) vnkind, why dost thou checke,

Why dost thou mate the minds that most admire thee,

And in our needes, inconstant thus retire thee?

Breathe life in him againe, or leaue me breathlesse, Or from thine enuious tryumphant throne, Send forth *Despayre* with locks vnkempt and wreathlesse, To ioyne by death two soules in life but one.

And since at once our harts thou didst inspire, Let both of vs (O Loue) at once expire.

Oh fpent on barraine ground, my flood-like weeping Loue would not heare: tho gan I trembling try If kiffes could reuiue his ceassesses sleeping, But death repines these baites of fond desire.

I suck his wounds, and wrapt them round about, But (ah) the life before was issued out.

I

I faynting fell, enseebled through my sufferaunce, My child that saw me fall, for griefe fell by me: I wept, she cryde, both gaue griefe sustenaunce, I fainted, and she fainting layd her nie me. Euen what I kyst, she kist, and what I sayd She sayd, and what I fear'd, made her asrayd.

For every figh, a figh, for every teare,

A teare, she was no niggard of her moane;

Ah beauties blossome blasted in the eare,

Thou daughter of the haplesse woful one,

The croppes of cares together must thou gather,

And loose at once, both Mother, life, and Father.

Whilst thus we breath'd our Elegies of forrow,
Not recking who beheld, or who surpris'd vs,
The free-booters that raunge the Champion thorow,
(Who by our robes, of some high race surmis'd vs)
Layd hands on vs, and brought vs to the Queene,
Who sate tryumphant royally beseene.

Looke how fayre locked *Iuno* was affected,
When she the monster-queller did behold,
With felfe-like proud-full enmitie infected
The Queene fate, hatching murthers manifold;
And as the wrathfull tempest, that doth follow
In high-topt trees, long murmureth ere it blow,

L. So

So gan she to euacuate by her tongue,
The *Hydraes* of reuenge she had intended:
With tyring taunts at first my heart she stoonge,
And sierce vpbraydes with bitter buffets ended.
Suborner of lasciuiousnesse, (she cride)
Hast thou no vale of shame, thy lookes to hide?

Misgouern'd Minion, in whose wanton browes

The registers of wretched life are written:

Suborner of contempt, lasciuious blowse,

By whom my ioyes were blasted and frost-bitten.

Mistresse of murthers, loosenesse, and what not?

Now are you compast in your proud complot.

The Cædar tree is falne, that did protect you

From every stormie threat and hate I ment thee:

But now fierce rage by footsteps shall direct you

To timelesse death; for-thy vaine wretch repent thee,

Thou art but dead: for death my hate must bound,

Thy childe, thy selfe, together shall be drownd.

This faid, she wild the Ministers to bind
Our tender armes: and now pale seare addrest
Our wayning roses, quite beyond theyr kind,
To flie our cheekes, and helpe our hearts opprest.
Feare sommond teares, teares came, and stroue to stint
A ceassesse hate, within a hart of flint.

But

But weladay our Doomefday was ordaind,
For when the oceans of our moane affaild her:
A ruthles rocke, deaf-eared, she disdaind,
We faild not to submit, but pittie faild her.
Then lowlie-creeping prostrate at her feete,
In these laments for mercy I intreate.

Pittifull Queene (fayd I) vouchfafe t'affommon, The partiallest opinions of thy mind:
And yet remembring thee thou art a woman,
Heare thou with reason, not affection blind:
Then loe my proofes to such effect shall fort,
As they from thee some pittie shall extort.

If vnder couert of ambitious rifing,
Or fond intention to fuggest the King,
Or by complots of mine owne lewd deuising,
I had furmisd or practifd any thing,
Where-through Locrinus should affect me so,
Iust were my death, and iust mine ouerthrow.

But happy heauens haue registred the truth,
They know my cause, and they can thee assure
It was not I, it was thy husbands youth
That made him loue, and traind him to the lure.
What should poore Captiues doo? or what should I?
Twere better loue and liue, than loath and die.

L 2

My

My fexe was weake, my fences farre more weaker,

Afflictions taught me to accept occasion:

I am a poore vnwilling wedlock breaker,

I was vnable to withstand inuasion:

For where the Conquerer crau'd, I knew full well

He could commaund, if so I should rebell.

What is the Wren, to wrastle with the Gripe?

Or mine vnarmed will to resolution?

Although my beauty made affections ripe,

His was the palme, and his the execution.

My sufferaunce was my fault, he did exact all,

He sought, he taught me first for to enact all.

Then mighty Soueraigne mittigate thine ire, For why I finn'd vnwilling and enforced:
And tho an exile, let me hence retyre.
But if compassion be from thee diuorced,
O let me die, and true compassion take
Vpon my daughter, for her fathers sake.

Looke how in royall characters inchased,

She beares the records of his haughty hart.

Stoope princely mayde, be not so lofty paced,

Not what thou wert thinke thou, but what thou art.

Wilt thou not stoope? ah wretch, perhaps thou deemest

The Queene will pardon, since so sweet thou seemest.

Fayre

Fayre-looking foule, how often did I feale
Kiffes vppon her cheekes, whilft thus I pleaded?
But all in vaine for pitty I appeale,
Sentence of death already was arreaded;
Fast bound, to Seuerns bancke I was conducted,
Readie to die, yet not to death instructed.

Meane-while, my fweet Sabrina weeping hasted
To Guendolen, and with her little palme
Strooke on her marble-breast, by no griefe wasted,
Striuing by smiles her moody wrath to calme.
She kist her hand, and straight embrast her neck,
As if inforcing mercie by a beck.

Pardon she cry'd, oh Madam, saue my Mother.
Yea Mother so I cry'd, said Sabrine tho.
Oh let me novv no longer sorrow smother,
But by my selse capitulate my woe:
Since none are sit, or meetest to reueale it,
Then those who like my selse, doe likewise seele it.

I faw the death prepared for my life,

I faw the teares my Mother wept for me:

I faw the wofull louer and the wife,

Th' one past pitty, th' other pittying me.

I pittied both, th' one, wanting remorfe,

Th' other, since her plaints had little force.

L₃

And

The Water-Nimphes with their vnkembed treffes,
The byrds that faw the Water-Nimphes affembled,
The fishes that were fedde by their distresses,
The floods with all of these, together trembled:
And I gotte home and weepingly thus pend it,
Carelesse of those that scorne and cannot mend it.

FINIS.

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